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# SIXTY-FIRST ANNUAL REPORT

OF THE  
EXECUTIVE COMMITTEE

OF THE  
*Benevolent Fraternity of Churches*  
IN THE CITY OF BOSTON.

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CAMBRIDGE:  
JOHN WILSON AND SON.

University Press.

1895.





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WITH THE REPORT OF THE MINISTERS-AT-LARGE.

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Executive Committee.

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REV. CHARLES G. AMES . . . . .	



# ANNUAL REPORT

## OF

### THE EXECUTIVE COMMITTEE.

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To the Benevolent Fraternity of Churches in the City of Boston :

GENTLEMEN, — Your Executive Committee present herewith the Sixty-First Annual Report.

It may be said in all accuracy that the work of the Benevolent Fraternity of Churches as a whole has prospered during the past year. In certain directions a distinct progress has been made. This required the expenditure of considerable money, as the Treasurer's report will show in detail; but there has been a careful supervision of all plans and expenses, so that there is no report to be made of waste or mistake, so far as your Committee can see, in any particular activity. With the growth of the city and the multiplying of its demands on philanthropic and educational sources, comes the necessarily greater outgo of energy and means. To do less than to meet this is to entail failure. We cannot stand still, nor is it creditable like soldiers to mark time, holding a position which we once acquired. The great question constantly is not what we ought to do, but how can we afford to do it. In other words, we must hope to secure larger contributions from those who believe in our work. We ought reasonably to look for large bequests. If the extended and comprehensive work which the Fraternity of

Churches is doing meets the approbation of good citizens, we have a right to expect generous recognition by loyal financial help.

Aside from this reflection, however, the annual outlook should bring us a degree of pleasure as we behold the natural and healthy development of the small beginnings of this organization. At the start we had in charge only two or three slender missions. There were noble workers in the first fifty years of our history, but they had little equipment. Their duties were limited chiefly to preaching, pastoral work, and almsgiving. Our affairs have steadily increased, but of late they have taken on more rapidly larger proportions. We are glad to consider a network of philanthropic and religious agencies exerting an important influence on the welfare of the community. We hold them in trust, and feel the responsibility. It will be well to survey the entire field at this time in order that we may take a fresh start of enlightenment and inspiration for the next year.

#### BULFINCH-PLACE CHURCH.

The oldest part of the Fraternity organization is Bulfinch-Place Church. At our last annual meeting, we had just secured the services of Rev. Christopher R. Eliot, then in England. He began his duties in September, and has been at his post, assistant to Rev. Mr. Winkley, through the entire season. Mr. Winkley himself has apparently maintained an average vigor of health, enabling him to preach every other Sunday and to conduct teachers' meetings. These duties, together with pastoral work, have constituted his part. Mr. Eliot, who acts in perfect unity with his senior colleague, has preached on the alternate Sundays, entered into the Sunday-School work, kept office hours every forenoon at the church, and made acquaintance with the people. In addition to the regular meetings, Mr. Eliot carried forward Sunday evening



services for twenty-one nights; the average attendance was about one hundred and fifty, which included quite a good proportion of strangers from the neighborhood. He has also held meetings and debates on ethical and social science subjects, and pushed the work of the Guild. We have requested Mr. Eliot to gather all the facts possible with regard to the practicability of a neighborhood church. The information is not sufficient at the present time to warrant a definite conclusion. The entire region is not only filled mostly with elements that do not care for churches, but they are also, perhaps, very well cared for, in so far as they wish it, by various churches of all denominations, located in that part of the city. However, this is a matter to be carefully canvassed and settled during the coming year. The Sunday School goes on with great prosperity. This church will be kept open during the summer, and the assistant will be available for ministerial duties. In arranging this, we are placing Bulfinch-Place Church in line with the other churches of the Fraternity, intending that they shall be all-the-year-round institutions, not succumbing to summer heat.

#### UNITY CHURCH, WASHINGTON VILLAGE.

We have so often described the situation at this point that no details are necessary at this time. It would be a mistake for us hastily to surrender a post which we have held for many years; at least until the logic of clear results proves that it is unwise to remain. If we can maintain a fair degree of good work in this locality at a reasonable expenditure, then our act is justified. This we believe is accomplished. Owing to the active occupation of the same field by other denominations, giving special attention to the young people and children, our Sunday School at Unity Church has somewhat decreased the past two or three years. It is now holding a fair average in numbers and usefulness.

Mr. and Mrs. Whitney are still in charge, and are devoting themselves to their duties. A summer school was maintained last year, well attended. Some new enterprises in the way of class instruction, meetings for mothers, and a reading-room, have been carried out with encouraging results. When Mrs. Whitney preaches Sunday evenings, the attendance is quite good. What the people very much appreciate is pastoral visitation. This has been somewhat curtailed, owing to the fact that Mr. and Mrs. Whitney had their home in Cambridge. They will move into the parsonage next to the church, and thus become more closely a part of the community. We expect to see a gain all round from this change. It should be understood by the delegates that the people at Washington Village have a parish organization of their own, with standing committee, and meet most of their current expenses. Beyond the moderate sum which we pay for the services of the two ministers, we have expended only a special appropriation for music and repairs in the building.

#### NORTH-END UNION.

The transformation wrought last summer in the building has brought about great advantages in every way. The sum of money required for this was obtained, as the delegates know, through the generosity of Mr. James W. Tufts, who had faith in the North-End Union. That sum will be recovered through rentals which we receive from the city. Owing to the overflow of the pupils from the public schools, now such a conspicuous feature in Boston, we are the gainers. Two large rooms are rented during the day for the sum of two thousand dollars a year, not interfering at all with our own work. The Plumbing School, which had nearly thirty members, graduated two or three young men with appropriate exercises a few weeks ago,

and diplomas duly signed were given to them. The bath-rooms are well patronized, and the enlarged reading-room finds a hearty support. Perhaps the most cheering feature of this North-End situation is the increased membership of the young people from the vicinity, both in classes and in the Union at large. We believe that the community is regarding the North-End Union as a valuable part of the daily life there. It is also worthy of mention again that the North-End Union is the common ground of meeting between Commonwealth Avenue and Salem Street. We owe a great deal to the volunteer labors of ladies who go from the Back Bay and other parts of the city to assist this work in various ways. Mr. Hubbard, the superintendent, loses no opportunity to make the influence of the Union felt for citizenship. This is the great object of the North-End Union, — namely, the creation of better character, deeper patriotism, and a more refined life among the people near it. The purely religious and doctrinal phases are necessarily in the background. Mr. and Mrs. Channell prove most earnest assistants. They not only prosecute their regular duties with zeal, but are always planning something which will enliven the interest of the young people. Miss Frothingham continues with steady fidelity at the head of the Sunday School, for which she has prepared a book of hymns, carefully culled to meet the peculiar demands of these children, who are mostly Jews. The Children's House, only two doors away, is a most satisfactory part of the whole institution.

#### MORGAN CHAPEL.

We have often had occasion to praise the excellent administration of Rev. I. B. Schreckengast, with his assistant, Mr. Noble. For reasons personal, Mr. Schreckengast has removed to a charge in Iowa. Because of the peculiar work



to be carried on here, great difficulty arises when any one is to be placed at the head. Fortunately a man stood ready to fill the vacancy in a most providential way. Rev. Mr. Helms, who is now in charge of Morgan Chapel, has had valuable experience at the North End, is of an enthusiastic nature, has a great helpmate in his wife, and is not without considerable acquaintance with Morgan Chapel itself. More than this, he comes highly indorsed by the Methodist Missionary Board of Boston, who expect large things of him. Mr. Helms has made his home near the Chapel, and has already thrown himself heartily into the work. The industrial department is still well cared for by Miss Kate Hobart of the Arlington-Street Church; and the regular meetings as heretofore described are maintained. It is Mr. Helms's purpose to divide up his people into sections, with leaders, making them more responsible, and therefore more interested in the common cause. We can only say that our satisfaction increases as we go further along in this partnership with the Methodists, meaning by that, we see better results and are convinced that the investment of time and money pays. It is quite probable that the breakfasts, over which there has been more or less discussion, will be dropped next winter. It is with great regret that we are obliged to announce the loss of Mr. C. J. Bishop from the Morgan Chapel ranks. Mr. Bishop, though of Unitarian antecedents, found his happiest sphere with the Methodists. Here he gladly served the cause of humanity in many ways. The kindly, cheerful traits of character most marked in him endeared his presence to the worshippers at Morgan Chapel, and they found him a true friend.

## PARKER MEMORIAL.

The many classes heretofore described have been maintained the past year. Indeed, all the activities have been prosecuted with full vigor. This institution of ours has become better known than almost any other of late through ample reports, which have been circulated in the newspapers concerning its doings. These accounts have not been exaggerated. Parker Memorial is fulfilling the spirit of Theodore Parker in most practical channels. The Sunday evening services have been continued with the same satisfactory results as last winter. Preaching has been supplied gratuitously by our Boston ministers. A contribution has been taken up at each meeting, averaging about eleven dollars. The object has been twofold, — to maintain a series of popular Liberal services at a central place, and secondly, to draw in if possible a constituency from the immediate vicinity. Both aims have been realized. The course of lectures on social science topics was exceptionally fine, furnished to us through the generosity of one of our own delegates, — Miss Rogers. It may well be called a marked event of the winter in Boston. Not only was the attendance large and varied in its elements, but the newspapers gave verbatim reports, and editorials on the various lectures. We feel that a large number of people were reached, not only in Boston, but throughout New England. Mr. Wordell is indefatigable in his efforts. He has enlisted the co-operation of some churches outside of Boston, and all in all the position and power of Parker Memorial have greatly increased. Miss Whipple, the assistant, has earnestly aided Mr. Wordell, and won the affection of the children. It has been the aim of the Executive Committee to make Parker Memorial a centre not only of our own projects, but a rallying place for worthy movements. Therefore, we cordially recognize the co-opera-

tion of the Second Church Social Science Club, and the Tolstoi Club of the South Congregational Church. Our thanks are also due to Rev. John Cuckson and the Arlington-Street Church for their generous action in refitting and improving the gymnasium at quite an expense. It has been our privilege to admit Working Girls' Clubs, The Charity Club, Ladies' Aid Society, Girls' Fraternity Club, and some other similar philanthropic organizations to our hall. The Sunday School goes forward with fair results. Summer work will be prosecuted, and the Boston Flower Mission will make Parker Memorial its headquarters as usual.

#### THE NEW SOUTH.

There is nothing special to report with regard to this branch, which has an independent existence of its own. For general information, we are able to say that Rev. Mr. MacDonald, pastor in charge, is much beloved by his people, and about the same degree of prosperity continues as heretofore. The Women's Alliance has been especially active, raising considerable money for various purposes. The Sunday School is in a very good state of efficiency.

#### MISCELLANEOUS MATTERS.

It will be remembered that definite action was taken in December by the Suffolk Conference of Unitarian and Other Christian Churches by which it abolished its treasury and entered into a more active alliance with the Fraternity of Churches. In other words, the Suffolk Conference ceased to be an executive body, and resolved itself into a purely deliberative, inspiring organization. This devolved upon us the duty of meeting whatever expenses were necessary under the old system. We have to report under this new condition of things the following action: —

We received an application from the Chelsea Church for aid in its financial extremity. The experiences of this church have been bitter and injurious during the past few years. There seemed nothing ahead but complete failure unless some helping hand were stretched out. Accordingly, after due investigation, a vote was passed by your Executive Committee granting a sum of money sufficient to meet certain pressing obligations, with the guarantee of a certain sum for one year. This was in conjunction with an equal gift from one individual for another year. This aid was rendered on the stipulation that renewed efforts should be made, the free seat system introduced, and a competent minister selected at once. All this has been done, and we believe that the Chelsea Church will have a prosperous future under the leadership of Rev. Mr. Reccord, who graduates from the Harvard Divinity School this year, — he having accepted a call to the pulpit. There are many reasons for expecting that a Unitarian church can flourish in so large a community as Chelsea under favorable pastorship and administration of affairs. We feel that we have saved one church to our Suffolk Conference by this not very expensive outlay of \$698.50 at the present time, and \$370.00 to be paid in the future.

It came to us also, under this new arrangement, to care for the Wednesday noon meetings at King's Chapel, which have become so well known. These, for certain reasons, had fallen into such shape that at a Boston Association meeting of ministers it was almost decided to discontinue them. With the introduction of a little method and a careful oversight, the meetings during the past winter proved to be every way successful. There have been no better in all the history of the course. The necessary expenses were borne by the Fraternity of Churches, amounting to about \$125.00.

In pursuance of our Suffolk Conference obligations, we



have also pledged \$100.00 for the salary of the superintendent at the Longwood Sunday School. This is a part of church extension, and we co-operate with the Longwood friends in maintaining this school, hoping at some near time to see a church arise at Coolidge Corner in which this Sunday School can find a home.

Your Executive Committee has been approached also by the Boston Association ministers with regard to preaching on the Common. However this project may be viewed, the Boston ministers are so much in earnest that your Executive Committee voted to try the experiment for six Sundays, on condition that the Boston ministers supply the preaching. This will entail an expenditure of some \$50.00.\* It will thus be seen that our financial obligations under the Suffolk Conference arrangement already amount to \$1,218.50, all of which has been paid out except \$500.00. The partnership of the Fraternity of Churches with the Suffolk Conference is a correct one in theory, and will be a benefit in fact if the churches constituting the Suffolk Conference do their part. It is very evident that the Fraternity cannot fulfil what is expected without money; and that was virtually promised by the Suffolk Conference churches when they asked the Fraternity to act as treasurer and executive agent. We have gone forward in good faith. Certain churches have sent in a sum of money additional to their regular Fraternity donation; but we must have a great deal more than is now in our possession before we are compensated for what we have done, or can find cause for going forward to do more. We present these facts simply for information and guidance.

\* We add a note, October 1, when this report is being printed. The open-air services were continued with great success, covering nineteen Sundays. Average attendance, seven hundred. Deep interest was manifested; and nothing in Unitarian history has proved clearer than this popular movement the fact, — that our gospel is one adapted to the people at large, as well as being a message to the cultured.

In conclusion, we point with pride to what has been achieved, and venture the statement, that the educational and philanthropic work of our Unitarian churches as represented in this annual review is not to be excelled by any similar organization or circle of organizations in this city, not only in quantity, but in quality. We wish that the facts which go to prove this assertion were widely known throughout our body. May we not ask that you will do your best to disseminate this information, and to increase interest and loyalty in the Benevolent Fraternity of Churches?

Respectfully submitted by the Executive Committee,

JOHN CAPEN,

*Secretary.*

BOSTON, May 5, 1895.

## BULFINCH-PLACE CHURCH.

To the Executive Committee of the Benevolent Fraternity of Churches in the City of Boston:

GENTLEMEN, — The work at Bulfinch-Place Church, for the year 1894-95, has followed, for the most part, the lines pursued in previous years. Our central purpose has been ethical and religious, and our chief dependence has been upon the Sunday School and the Church services. On September 1, Rev. C. R. Eliot entered upon his duties as associate minister with Mr. Winkley, and for the months of September and October the work was carried on by Miss Merrill and Mr. Eliot, on account of Mr. Winkley's illness. Since November 1, Mr. Winkley has occupied his accustomed place.

THE HOWARD SUNDAY SCHOOL. — The Howard Sunday School has held regular sessions at its usual hour (1.45) since September 30. The attendance has been very satisfactory. The school is largely composed of adults, two-thirds of its members being over sixteen years of age. This is partly due to the fact that the scholars come mostly from a distance, and also to this, that there are so few children in the immediate neighborhood of the church, excepting Jews and negroes. Of these, we have as yet scarcely any in the school, the chief exception being five children from one Jewish family.

The classes have used, uniformly, Mr. Winkley's "Man's True Life." Teachers' Meetings have been held twice a week, and for a portion of the winter three times, Mr. Winkley conducting two and Mr. Eliot one. In this way a very large proportion of the teachers have been accommodated. The Sunday-School exercises have been led by Mr. Hobart W. Winkley, using the "Hymn Tune, and Service Book" of 1870, supplemented by a selection of hymns from the hymnal of 1884. The need of a new service is deeply felt.

In regard to the work accomplished by the school, it is a pleasure to record the constant attendance and earnest purpose of the large majority of teachers and scholars, which is the more remarkable when it is remembered that many live so far away from the church.

HOWARD SUNDAY-SCHOOL ASSOCIATION. — In connection with the Sunday School is the Howard Sunday-School Association, which has been very active this year. This Association is composed of all the teachers and scholars who may wish to join, and it is designed to help the Sunday School by providing social evenings twice a month.

Under the direction of Miss Merrill and a Committee of the Association, special entertainments have been given once a month, consisting of theatricals, a dairymaid's party, a costume party, etc.; and at the alternate meetings, games, readings, music, etc., have been provided. A large number of visitors' tickets have been given to friends. The Association has thus served an excellent purpose in holding together the scattered members of the Sunday School and congregation. It is the avenue by which new members may be brought into social relations with the church. Several of the entertainments have been repeated for the benefit of other institutions; as, for instance, the Cambridge Social Union, the Old Ladies' Home, and the Unitarian Church in Quincy.

SUNDAY SERVICES. — During September and October, the Sunday morning services were omitted on account of Mr. Winkley's illness, and because we were looking forward to a series of evening services which it was thought might take the place of those formerly held in the morning. This plan was carried out, and the morning services have not been resumed.

As in years past, the principal service has been held in the afternoon at 3.15, immediately after the Sunday School. A large proportion of those attending the latter remain for the service to follow. The preaching has been shared equally by Mr. Winkley and Mr. Eliot. A volunteer choir has been very faithful and of great service.

The evening services have been under Mr. Eliot's special charge. Twenty-one services have been held in all; and, considering the fact that such had never been held at the church before, they may



be considered very successful. Congregations varied with the preachers advertised and with the weather, running from forty persons to four hundred and fifty, the average being about one hundred and fifty. As nearly as one may judge, half the number present were strangers, and on some evenings a much larger proportion. We have been deeply indebted to the ministers and others who have kindly given sermons or lectures at these meetings. The stereopticon was used, upon several occasions, with marked success. One evening was devoted to addresses upon "Armenia and its Christian People," another to a service in memory of "Frederick Douglass." Many expressions of gratification at the success of the meetings have been heard from strangers and from our own people. It is thought that in this way a few more persons have been attracted to the afternoon services. We have had no special music, except on two or three evenings, and have depended chiefly upon congregational singing. We hope to make these Sunday evenings a regular feature next season.

**THE WINKLEY GUILD.**—The Guild has met regularly every Sunday evening at seven o'clock, from November 4 to April 28. The young people have taken full charge, and the meetings have been well attended, from thirty to fifty being present every Sunday. The new evening services at eight o'clock have helped to bring about this gratifying result for the Guild, and the members of the Guild have in turn felt a personal interest in and responsibility for these special services, giving their assistance as ushers and in other ways. The motive of the Guild is "to increase the mutual acquaintance of its members, to promote among them an earnest Christian life, and to make them more useful in the service of God."

**HIGHER LIFE MEETINGS.**—On Tuesday and Wednesday evenings, for a part of the winter, Mr. Winkley has conducted Higher Life Classes. These were for the presentation and discussion of topics relating to Christian character and the spiritual life. They have been attended by about thirty persons each week.

**MONDAY EVENING DEBATES.**—On Monday evenings Good Citizenship Meetings and Debates have been carried on, which promise to become an important aid to this neighborhood. While the

attendance has been small (from fifteen to thirty) and confined almost entirely to strangers, the meetings have been of great interest, and have drawn together a group of men never before attracted to our church. They have come chiefly from the humbler, working classes; and it has been especially pleasing to see the intelligent interest which they have taken in the questions presented. Such questions as the following have been discussed: The Tenement-House Problem, Collectivism in City Administration, The Relation of Employers and Employed, Municipal Reform, Trade Unions. They have been presented by leading citizens and experts, to whom we would extend our hearty thanks. We cannot but hope that these Good Citizenship Meetings may become the centre of a far-reaching influence.

**THE BOYS' CLUB.**—On Friday afternoons, a boys' club has met, composed of members of the Howard Sunday School.

On three (or four) Fridays in each month, the boys have received regular instruction in whittling, following a course arranged by Mr. Larsen, teacher of Sloyd in the Boston public schools. On the last Fridays of the months, business and social meetings have been held, at which talks have been given for the entertainment and instruction of the members. The club is small, — sixteen in all. Another winter it is proposed to throw the membership open to the neighborhood.

**WOMEN'S ALLIANCE.**—On March 20, a branch of the Women's National Alliance was formed for religious improvement, and to interest the members in the work of the Unitarian Church. A number of women were ready to join, and they have entered upon the plan with enthusiastic earnestness. The officers are as follows: *President*, Mrs. C. R. Eliot; *Secretary*, Mrs. Charles B. Appleton; *Treasurer*, Miss F. S. Merrill. Meetings will be held twice a month.

The chief aim of the Bulfinch Church is ethical and religious; and this is to be realized, not simply by services of worship and preaching, nor by classes and meetings of various kinds, but also by personal influence.

The ministers, as well as Miss Merrill, have made many calls and received many visits. Mr. Eliot keeps office hours at the

church daily from 10 A.M. to 1 P.M. Many people find their way to the church in the course of each week, some of them strangers seeking aid, most of them members of the congregation or Sunday School seeking advice or coming to serve some church purpose. Mr. Winkley receives many more such calls at his own home. Much of this is work characteristic of a "ministry-at-large."

A remarkable feature of the church is the all-pervading spirit of sympathy and friendliness there to be found. Many of its members have been here since their childhood, and not a few families date back to the old Pitts-Street Chapel days. The people are scattered in widely separated homes, but meet in the happiest way on Sundays. A warm feeling of welcome and brotherhood exists, which new members recognize at once, finding themselves quickly at home. Upon this spirit of welcome and its accompanying desire to be of service in the world, we depend for future success.

It may be said that the special effort this year has been directed towards the city and immediate neighborhood.

Mr. Eliot has given himself chiefly to in-town calls, though striving gradually to make the circuit of the families more distant. Cambridge, Somerville, Charlestown, and even some places further away, are yet so situated in relation to the church that many families find it easy to attend services regularly, and feel that they belong as much to the city as to the suburbs. Nevertheless, by the Sunday evening lectures and services, as well as by the Monday evening debates, all of which have been well advertised throughout the West End, we have endeavored to reach a new constituency of strictly city people. The result has been encouraging, though nothing remarkable. It is evident that it will take both time and money, as well as persevering effort, to draw the neighborhood, chiefly a lodging-house population, out of its indifference, and to secure, permanently, people who are ready to go much further away to attend, casually, the various churches of the city, wherever they find the most attractive or, possibly, sensational programmes. These people do not mind distance. People in the West End go readily to Berkeley Temple, the People's Church, or elsewhere. So we begin to draw a few from the South End. It is becoming more and more difficult for a city church to do a neighborhood work. Nevertheless, it is the ideal, and must be sought. We need

an abundant patience and wisdom, especially to draw that difficult line between legitimate attractions and sensationalism. We must speak an honest, thoughtful, and timely word. We must be heartily in sympathy with the people's problems, intellectual and practical, and we must present the most thorough and thoughtful discussions of these, keeping in mind always the Christian ideals of character and good citizenship.

It is simply impossible to do a satisfactory work in such a situation as the West End, at such a centre as Bulfinch Place, without numerous helpers and a considerable expenditure of money over and above that paid in salaries. There must be efficient janitor service, good music, liberal advertising, and good entertainments for the people at large. If industrial work is to be undertaken, this requires competent teachers. All this means money; and, other things being equal, one may truly say "the more money, the greater success."

Waiting for this larger effort, should it seem wise to make it, we hope to direct much of the energy and talent already in the church into these channels of social service.

In closing, attention is called to the fact that the church will be kept open throughout the summer for preaching services; and the teachers also voted that as an experiment the Howard Sunday School should be continued through July and August. Mr. Eliot will be within easy reach for special services.

Respectfully submitted,

S. H. WINKLEY,  
CHRISTOPHER R. ELIOT,  
FRANCES S. MERRILL.

APRIL, 1895.



## THE NORTH-END UNION.

To the Executive Committee of the Benevolent Fraternity of Churches in the City of Boston :

GENTLEMEN,—The changes which were urged in our last report were made during the past summer, and we are very grateful for them. The cold and cheerless exterior has been replaced by one attractive and inviting. A library and reading-room, one large and five small class-rooms, and public baths having two tubs and five showers, have been added. The facilities thus provided have been an encouragement to a larger and better work.

A brief synopsis of the work now being done at the Union, as shown by the following weekly bulletin, will give, perhaps better than anything else, an idea of its aim and purpose:—

- GYMNASIUM. Young men. Two evenings.  
 “ Young ladies. One evening.  
 “ Boys. One evening.
- ITALIAN SCHOOL. Teaching English. Two evenings.
- PLUMBING SCHOOL. Practical work. Two evenings.  
 “ “ Lectures. One evening.
- DRESSMAKING, Advanced. Two evenings.
- MILLINERY, Advanced. Two evenings.
- DANCING SCHOOL. 70 pupils. One evening.
- SEWING SCHOOL. 150 girls. 20 teachers. Saturday morning.
- CHORUS. 40 girls. One evening.
- DRAMATIC. Young men. 25 members. One evening.  
 “ Juvenile. 30 members. One evening.
- SUNDAY SCHOOL. 200 pupils. 29 teachers.
- GOOD-WILL CLUB. 105 members. 8 teachers. One evening.
- PLAYROOM for 40 to 60 little ones. Five afternoons.
- GIRLS' CLUB. One evening.
- LAUNDRY. One afternoon.
- PARLIAMENTARY LAW. One evening.
- SINGING. 40 to 50 boys and girls. One evening.

READING. 12 girls. One afternoon.

CLASSES for girls of school age in Sewing, Mending, Crocheting, Darning, Dressmaking, etc. Afternoons and evenings.

GAMES. Every evening except Sunday.

READING-ROOM. Every evening.

PUBLIC BATHS. Every day in the week.

The Union also encourages the cultivation of flowers by providing seeds, pots, and soil at a nominal cost, and giving a few simple directions how to sow the seeds and care for the plants. Several hundred packages of seeds and two double loads of loam were sold last season.

The Union has twelve paid workers and over seventy volunteers engaged in various lines of work, and we desire to acknowledge the earnest and faithful work done by them. Three of our Directors, Miss Mason, Miss Frothingham, and Miss Dexter, have not only been closely identified with the general work of the Union, but they have given personal supervision every week to one or more classes.

To Mrs. Channell, Matron of the Children's House, is due special mention for her devotion to her work among the children. Besides entertaining from fifty to sixty little ones every afternoon, making visits, and assisting in the various classes, she has given two operettas, which have required her to be playwright, costumer, stage-manager, and director-general. These operettas have required the drill of nearly forty children every week since November. Two entertainments have been given by the young men and the boys of the Union, under the direction of Mr. Channell; and by means of these, two groups of twenty-five each have been trained to a definite purpose. Without such opportunity it is difficult to keep up their interest and hold them to steady work.

One of our Directors, Miss Frothingham, has compiled and published a Hymn Book admirably adapted to the needs of our Sunday School.

Every bench in the Plumbing School was taken when it opened in October, and numbers were turned away for want of room. Several came back for a second term. Thorough work is required; quality, not quantity, is the aim. The examination of the pupils at the close of the school was made by a committee of master

plumbers, appointed by the president of their association, and diplomas were awarded by them to those who passed the required examination.

"The Second Church Club" continues to supply our Reading-Room with daily and weekly papers and magazines; and we desire to extend to them our grateful thanks.

An appeal has been made for books, in response to which Little, Brown, & Co., Houghton, Mifflin, & Co., Estes & Lauriat, Lee & Shepard, and individual friends of the Union have been most generous; and we acknowledge their kindness with sincere thanks. Thus far over two hundred and fifty volumes have been contributed, since which time a marked interest has been shown in the reading of books.

In trying to solve the problems which it meets, the Union aims to determine the causes of the adverse conditions, as well as deal with the conditions themselves. Boys and girls, forced into the treadmill of life without a training that fits them to do skilful work, drop into any occupation that offers, whether they have a preference for it or not. It is from the ranks of those that are drifting that our reformatories are recruited.

This element of unrest, these conditions which make for inefficiency in vocations, and their attendant evils of indifference, idleness, poverty, and crime, will have to be met; and any wise solution of the problem will include a knowledge of how to work. Only by specific training, by educating the hand and eye to become the efficient and willing servants of the mind, can this knowledge of how to work come. This education will not be provided in a large and general way until the public are made to realize its necessity.

Individuals or institutions should not do permanently what legitimately belongs to the State; but they may take the initiative in starting a work, the importance of which is manifest, and so develop it that its assumption by the State will be easy, as has been done with the kindergarten, physical and manual training.

Could not the North-End Union take up some one branch of woman's work, and by means of a day class covering a period of a year or more provide a thorough course of instruction in it, and help demonstrate through this one object lesson that success in any vocation is measured by the amount of skill and intelligence

put into it, that those who drift do so because they have no opportunity to learn a vocation of their choice, that the rigors of poverty can be mitigated by taking thought of the morrow, that habits of idleness are the outgrowth of stunted development, and that a knowledge of how to work is as effectual in preventing crime as in redeeming the criminal?

The Union has the room, but lacks the means.

SAMUEL F. HUBBARD.



## UNITY CHURCH, SOUTH BOSTON.

To the Executive Committee of the Benevolent Fraternity of Churches in the City of Boston :

GENTLEMEN, — The past year's work at Unity Church has been on the usual lines, and has had a moderate degree of success.

A new feature was a summer school, carried on for six weeks, of whose advantages forty children availed themselves. It was enjoyed by the children, and highly appreciated by the local public. At the close of this school, such of the children as had not had a country outing were taken by Mr. Whitney to an impromptu seaside school, or natural history camp, each child having three days of seashore life.

Another new feature has been a well-stocked reading-room, open five evenings in the week.

Mornings the chapel is used by the city as a kindergarten.

Once a week a temperance society holds meetings, also a society for the training of children in temperance principles.

A class in the study of American history has held meetings once a week throughout the season, with much interest manifested; and a small historical library has been accumulated.

A class in elocution, under the charge of Miss Maud Murray, of the School of Expression, has been well attended, with excellent results.

The sewing and gymnastic classes on Saturday afternoons have been valuable features of the work with children.

Mr. Richard Blackmore, Jr., has had charge of the music in church and Sunday School the latter half of the year, and much attention has been given to musical training.

Mrs. Whitney has conducted a mothers' class of forty members, meeting every Thursday afternoon, mothers bringing their children who were too young to be left at home. They have studied home problems, — diet, health, child-nurture, and practical phys-

iology. The mothers have been greatly interested, and have entered freely into the discussions. We consider this work as of great importance.

During the coming year the ministers in charge will be in residence in the parish house, which will be greatly to the advantage of the work.

We look hopefully forward to increased good results in the year to come.

Respectfully submitted,

HERBERT WHITNEY.  
MARY T. WHITNEY.

## MORGAN CHAPEL.

To the Executive Committee of the Benevolent Fraternity of Churches in the City of Boston:

DEAR FRIENDS AND BRETHREN,—The following is a very imperfect account of the work done at Morgan Chapel the last year. The imperfection is due in a measure to the fact that the report is made four months after my work at that place ceased; my mind has been occupied with other things, and I have none of the statistics at hand. In the beginning of the year, you gave me Rev. E. E. Noble as assistant. It soon became evident that my health would not stand the strain of work I had attempted, and at my own expense I hired Rev. Mr. Womer as a second assistant. In this way we went through the year. The New England Deaconess Home gave us an efficient deaconess in Miss Carrie Hoxie, who devoted her entire time to the work. A large number of friends of the Chapel contributed greatly to its success; among others, Miss Emmons, Mrs. Johnson, and Mr. Day, the janitor.

Services were held almost every night in the week, all of which were well attended. The usual Sunday programme was: services morning and evening, Sunday School, and Epworth League meeting.

The Men's Institute was not continued; but the work done by it, and much more, was taken up by the various departments of the Epworth League.

The Department of Christian Work looked after the Sunday evening League service.

The Department of Literary Work gave literary entertainments, secured lectures, etc., and contributed largely to our work.

The Department of Social Work gave a large number of socials, which were always enjoyable.

The Department of Mercy and Help distributed the charities, conducted the Sunday breakfast, etc.

The funds for charities were secured from the sale of second-hand clothing and from the income from our lectures.

A number of poor women were given employment repairing the clothing, and were regularly paid from the proceeds of the sale.

The Sunday breakfast was conducted on a different plan,—the number being limited to seventy-five. Women and children were received. All were admitted by ticket, and the unworthy as far as possible excluded.

The Industrial School, under the supervision of Miss Kate Hobart, was one of the best features of our work. Many improved features have been added; the work is graded, and the school is very successful.

Christmas was a most delightful season. Thanksgiving was a day long to be remembered by many. The members of the Epworth League voted upon themselves a week of self-denial, and brought the proceeds as a Thanksgiving offering. From these receipts we procured a most bountiful dinner, which was served at the Chapel to one hundred and forty people. We had a regular Thanksgiving sermon. The people did all the work. About forty baskets of "fragments" were distributed. Then the day closed with a social, one feature of which was that the individuals told the particular sacrifice they made to secure their contribution to the Thanksgiving fund.

Temperance work was done all through the year, both with the adults and in a temperance band.

A Junior Epworth League among the children did good work.

Memorial Sunday, the church was beautifully decorated with flags, and a patriotic address given by Chaplain G. W. Collier. On the eve of Decoration Day, a patriotic concert was given by members of the League. On the Sunday preceding July 4, a patriotic sermon was preached to the people.

It is impossible to tell all we did. We tried to reach the masses, to help those in need, to bring the children into the Sunday School, to get the adults to forsake their sins, and to persuade parents to be good men and women in their homes and as citizens.

Yours fraternally,

I. B. SCHRECKENGAST.

## PARKER MEMORIAL.

To the Executive Committee of the Benevolent Fraternity of Churches in the City of Boston:

GENTLEMEN, — I submit to you my report for the year of the work at Parker Memorial.

The year has been a very busy one, and much has been accomplished. Kind friends have assisted us in every department. At the beginning of the year we found it advisable to join some of the classes together for more efficient work. Such classes were Sewing and Mending, Laundry and Domestic work. In the classes great care has been taken that the right methods should be used to bring about the best results.

A great amount of philanthropic work must also be recorded. Many children have been made happy with clothing and toys. Much food and fuel have been given to those who needed it, and many have been sent to their homes in other towns and cities, and the funds advanced in almost all of the cases have been returned. Employment has been found for a great number. Our Sunday School needs more teachers to help make it what it ought to be. Our Sunday evening services continue to be very popular with the people of the neighborhood, and a number of our older boys and girls and their parents have become regular attendants at these services.

Our lectures and debates have been attended by large numbers, who have appreciated what was given them.

Jellies and preserves have been distributed to the sick and shut-ins all through the winter. This was made possible through our country churches. Ice, free rides, excursions, and class work made up the programme for the summer. Next season we are looking forward to much work for adults, which will then make Parker Memorial what it should be, — a place for all mankind.



Our working force, including Sunday-School teachers, is forty, most of them volunteers. We gladly extend our thanks to the following friends and clubs who have assisted us the past year. Rev. John Cuckson, Miss Annette P. Rogers, Social Science Club, Tolstoi Club, Sunshine Club, Hereford Club, and the many churches which have assisted us through the winter, also to the Executive Board of the Benevolent Fraternity of Churches in the City of Boston. It is impossible for us to state every little detail, yet we have tried to give you a very full report.

Number of boys enrolled . . . . .	325
Aggregate attendance of boys from Oct. 1, 1894, to April 1, 1895 . . . . .	11,673
Average number of boys present per evening . . . . .	69
Aggregate number of boys reading . . . . .	4,397
Number of nights Club was opened . . . . .	168
Number of family visits made by superintendent and assistant . . . . .	150
Number of visitors . . . . .	108
Number of boys in —	
Tailoring Class . . . . . 12	Cooking Class . . . . . 6
Carpentering Class . . . . . 10	Boys' Brigade . . . . . 57
Printing Class . . . . . 4	Shorthand Class . . . . . 6
Gymnasium Classes . . . . . 20	Darning Class . . . . . 6
Number of girls enrolled . . . . .	216
Aggregate attendance of girls from Oct. 6, 1894, to April 1, 1895 . . . . .	3,850
Average number of girls present per afternoon . . . . .	50
Number of afternoons Club was opened . . . . .	77
Number of girls in —	
Cooking Classes . . . . . 16	Embroidery Class . . . . . 7
Millinery Class . . . . . 8	Gymnasium Class . . . . . 24
Dressmaking Class . . . . . 9	Laundry Class . . . . . 6
Sewing Class . . . . . 25	Elocution Class . . . . . 5
Mixed Classes for boys and girls —	
Wood Carving . . . . . 10	Penmanship . . . . . 6
Elocution . . . . . 25	Clay Modelling . . . . . 5
Number of baths taken by the boys . . . . .	170

### SUMMER WORK.

#### LAUNDRY CLASS. —

Average attendance through the summer . . . . . 4

#### SUMMER GYMNASIUM. —

Average attendance . . . . . 8

## WOOD CARVING. —

Average attendance through the summer . . . . .	9
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## PRINTING CLASS. —

Average attendance through the summer . . . . .	1
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SINGING SCHOOL. — Three times a week, through the months of July and August, in the lower hall, a singing class was held.

Aggregate attendance . . . . .	475
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Average attendance . . . . .	19
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VACATION SCHOOL. — The children were instructed in drawing and all kinds of paper work, such as flowers, picture frames, boxes, etc.

Aggregate attendance . . . . .	543
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Average attendance . . . . .	14
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HALF-HOUR TALKS TO BOYS AND GIRLS. — Through the summer months, eight of these talks were given by the superintendent and his assistant. Subjects treated: Manners, Reading, Personal Influence, Character, Self-Control, Tobacco, and Intemperance.

Aggregate attendance . . . . .	135
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Average attendance . . . . .	15
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SUMMER EXCURSIONS. — These were what we called our fresh air work. Every Tuesday children who were connected with the building paid five cents, and their parents ten cents, for the privilege of going with us. To say they enjoyed them would put it mildly. On the first fresh-air trip, exclamations like the following were heard: "Oh, look at the cow!" "See his big eyes!" "Oh, see his horns!" "See the hens and birds!" "Oh, what pretty flowers!" and when we left the grove, every weed that had a blossom was taken away. For this work we are indebted to The Guild of the Good Shepherd, Ayer, Mass.; Hopedale Parish; Free Religious Association; Church of the Disciples, Boston.

Number taken on these excursions . . . . .	500
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FREE ICE DISTRIBUTION. — Nearly three tons of ice were given away to the sick upon a recipe from a physician. A ticket signed by the superintendent or assistant, with an order for twenty-five pounds of ice, was honored by any driver of the Boston Ice Company, who gave the party the amount called for.

**GYMNASIUM CLASSES.** — Through the kindness of a friend, the gymnasium, at the beginning of the winter's work, was thoroughly renovated. The same friend also furnished us with new appliances, which, with those put in by the Benevolent Fraternity of Churches, makes our gymnasium a very good one. Three classes a week for boys is the rule; and to believe that they are benefited by the same, only needs a visit to assure one that it is so.

Average attendance . . . . . 8

**BOYS' BRIGADE.** — On Saturday evening of each week the amusement-room is given to the Boys' Brigade. They have been equipped with rifles, which have taken the place of the wooden guns. The improvement is very great over that of last year. Before a boy is allowed to drill, hands and face must be washed, hair combed, clothing brushed, and boots blacked. The importance of this class on the lives of the boys you can readily see.

Average attendance . . . . . 20

**BOYS' COOKING CLASS.** — The wisdom of teaching boys to cook is often doubted; but we can assure our friends that the boys' cooking class at Parker Memorial is a success. Four times this winter they have prepared a collation for our teachers' gatherings, and the assistance rendered at home by these boys is very helpful to their mothers.

Average attendance . . . . . 5

**DARNING CLASS FOR BOYS.** — Every Tuesday evening, at eight o'clock, six boys meet with a young lady who gives her services free, and teaches them the art of darning stockings.

Average attendance . . . . . 4

**CARPENTERING CLASS.** — A paid instructor is in charge of this class, and a great amount of work has been accomplished, the result of which can be seen in the class-room.

Average attendance . . . . . 6

**PRINTING CLASS.** — At the beginning of the winter the old press was exchanged for a new one with larger facilities for work. A paper-cutter was also purchased; and with the exception of one or two jobs, all the printing needed has been done in the building.

With a small outlay next season, this office can be made to pay for itself.

Average attendance . . . . . 1

SHORTHAND CLASS. — This class is in charge of a volunteer teacher, who is making this work attractive to his pupils.

Average attendance . . . . . 5

TAILORING CLASS. — This class is still very popular with the boys. Illness in the instructor's family has retarded very much the work of this class.

Average attendance . . . . . 7

GIRLS' GYMNASIUM CLASS. — This has been a very successful class, and a large number of girls have embraced the opportunity of a chance to become members. This class has been taught by two young ladies from the Normal Gymnasium, both volunteering their services.

Average attendance . . . . . 15

EMBROIDERY CLASS. — This class is in charge of the Sunshine Club.

Average attendance . . . . . 4

GIRLS' ELOCUTION CLASS. — This class is held Friday afternoons for the smaller girls, and is in charge of one of the members of the Sunshine Club.

Average attendance . . . . . 5

SEWING CLASS. — This is one of the best classes in the building. It is divided into six smaller ones, and they take up work in different stages of advancement. For the continuance of this class we are indebted to the Social Science Club.

Average attendance . . . . . 20

COOKING CLASSES FOR GIRLS. — Tuesday evenings and Saturday afternoons the cooking lessons are given to the girls.

Average attendance Tuesday evenings . . . . . 6

Average attendance Saturday afternoons . . . . . 6

LAUNDRY WORK FOR GIRLS. — This class is doing very good work. Its membership has been increased to six. They are

taught to wash and iron their own clothes, and some of the towels in the bathroom are laundered in this class. The domestic work is also part of this work.

Average attendance . . . . . 4

**DRESSMAKING AND MILLINERY CLASSES.** — In both of these classes very much work has been accomplished. In the dressmaking class they are taught to make over their old dresses, and new work is also done. In the millinery class, as in the dressmaking, they are taught to freshen and retrim their old hats.

Average attendance in dressmaking class . . . . . 5

Average attendance in Millinery Class . . . . . 5

**CLAY MODELLING AND DRAWING CLASS.** — Wednesday afternoons will find boys and girls at work with pencil and clay.

Average attendance . . . . . 4

**PENMANSHIP CLASS.** — Girls and boys are both admitted to this class, and improvement is noticed in their penmanship.

Average attendance . . . . . 3

**ELOCUTION CLASS FOR GIRLS AND BOYS.** — This is a very large class, meeting Saturday evening.

Average attendance . . . . . 16

**WOOD CARVING CLASS.** — Girls and boys are admitted in this class, and they have done some very efficient work this winter.

Average attendance . . . . . 7

**BATHS.** — The baths have not as yet lost their attractiveness to the boys. The girls do not use them this winter at all; with the coming in of cold weather bathers depart, and, like the birds, do not return until warm weather.

**CIRCULATING LIBRARY.** — Since the removal of the Public Library to Copley Square, this little library has been very popular. We are very much in need of new books, which, through the kindness of friends, we soon hope to realize.

Number of girls using library . . . . . 73

Average number of books taken out per week . . . . . 37

**DORMITORY.** This room has been one of the most useful in the building. It has sheltered homeless boys, who have been kept



until their parents could be communicated with, when they have been sent home. One young man from the West had the privilege of using the room for ten days. He is now employed in a National Bank; and it is evident that without this shelter, given at just the right time, he would have been an inmate of some penal institution.

LOAN BASKETS. — These baskets have been in use several times the past year.

ENTERTAINMENTS FRIDAY EVENINGS. — These entertainments have been very popular with the parents and children.

Aggregate attendance . . . . . 6,011

### LECTURE COURSE.

TUESDAY AFTERNOONS. — Dr. Herbert Nichols of Cambridge, Mass., gives his weekly lectures on psychology to large audiences.

TUESDAY EVENINGS. — A course of three lectures was given by Dr. Esther Hawkes, Mrs. Kate Gannett Wells, and Miss Ellen Dietrick, to working girls. Topics treated: "Physical Training," "Social Life," "Woman as a Voter."

WEDNESDAY EVENINGS. — The free course on modern, ethical, and social problems were given. Subjects: Political Reforms, Socialism, Labor Questions, Tramps, Colonization, Arbitration. Speakers: Mr. Salter, Professors Nash, Jenks, Clark, Seligman, Brooks, Wilson McCook, Peabody, and Mrs. Charles Russell Lowell. The lectures were well received, were instructive, and an audience averaging four hundred were present to listen.

MISCELLANEOUS LECTURES. — After the above course was ended, the following lectures took place: "Samoa and the Lost Fleet," "Social Life of the Turks," and "The Aristocracy of the Dollar" (a Social study). Speakers: Mr. John Westfall, Mr. Elia S. Yovtcheff, and Col. Thomas W. Higginson.

THURSDAY EVENING DEBATES. — Every Thursday evening, from Nov. 8, 1894, to April 25, 1895, was used for a series of debates on "Living Questions of the Day." They have brought together all sorts and conditions of men, who have freely debated the questions.

Average attendance . . . . . 150

**SOCIALS.**—To these gatherings we invited the older boys and girls, their parents, and the adults of the neighborhood. Three have been held during the year, with an attendance of four hundred.

**THANKSGIVING DINNER.**—It is with great pleasure that we report this dinner, in as much as the dinner was provided by the country churches in Massachusetts, Vermont, and New Hampshire. We were overwhelmed with the generosity of these dear friends. Load after load came to us; and when our wants were filled, fifty barrels of vegetables and fruit were sent to the North-End Union, Morgan Chapel, Bulfinch-Place Chapel, Old Ladies' Home, and other places, besides many barrels of apples left over for Parker Memorial. A number of dinners were sent to homes. Into one home where a dinner was sent, the family had just seated themselves to a dinner of nothing but cabbage. A little boy of this household asked if this was the only thing they were to have. The mother answered "Yes." Just then our messenger tapped at the door with a basket filled with a turkey and all the "fixings," which made glad the home for the day. One hundred and fifty sat down to the dinner here; and if the Committee could have looked into the faces and received the thanks of those present, — some blind, some sick, and many old and alone, who told us that a dinner like this they had not received for many a day, — they would have been quite satisfied. The pleasure of seeing them so thoroughly enjoy and appreciate the dinner, amply repaid us for all the hard work.

**SUNDAY SCHOOL.**—This is still in an experimental stage. The school has been kept open every Sunday of the year. The primary department is in charge of a paid teacher.

Number of scholars enrolled . . . . . 75

Average attendance per Sunday . . . . . 50

The Sunday evening work has been very successful, and the attendance has been large. Our leading ministers gave us helpful, earnest, and uplifting discourses, which have guided many to the way of right living. Fine music has also been an attraction. General subject treated, "Religion in Modern Life." A large proportion of the regular attendants at these meetings have been men and young people who had no particular church home to attend.

The Parker Memorial Science Class held regular meetings each Sunday afternoon.

Mr. Arthur F. Burnett has had charge of the Singing Class on Sunday afternoons.

The following clubs and classes have had the privilege of the use of some of the rooms in the Parker Memorial Building : —

Social Science Club.

Parker Memorial Science Class.

Girls' Fraternity Club.

Boys' Fraternity Club.

Massachusetts Association of Working Girls' Clubs

Tolstoi Club.

Moral Education Association.

Boston Fruit and Flower Mission.

The Ladies' Aid Association.

The Woman's Charity Club.

The Martha and Mary Sewing Society.

Good Rest Club.

Miss M. F. Whipple has served as Assistant throughout the year, giving especial attention to the girls. Her part of the work in Parker Memorial is important. By a patient control, gentle tone, and cheerful spirit, she has won the affection of the children, and exerted a good influence over them.

Respectfully submitted,

ARTHUR A. WORDELL.

## TREASURER'S STATEMENT.

*Annual Statement of WILLIAM P. FOWLER, Treasurer of the BENEVO-*

1894.		
May 1.	Total Fund to date, viz.:	
	General Fund . . . . .	\$302,648.08
	Special Funds (income only to be used):	
	Permanent Fund (subscriptions) . . . . .	\$2,150.00
	Quincy Tufts Fund . . . . .	2,000.00
	Charles Faulkner Fund . . . . .	5,000.00
	John H. Eastburn Fund . . . . .	10,000.00
	Rev. Cyrus A. Bartol Fund . . . . .	10,000.67
	West Boston Society, Derby Fund . . . . .	5,000.00
	West Boston Society, Aged Poor Fund . . . . .	700.00
	Jeannie Winkley Fund . . . . .	2,150.00
	Helen L. Edmands Fund . . . . .	5,000.00
	Catharine H. Wild Fund (Poor's Purse). . . . .	5,000.00
	Cash in Poor's Purse . . . . .	194.00
		<u>\$47,261.00</u>
	( Real Estate . . . . . \$196,000.00 )	\$349,909.08
	( Investments . . . . . 152,288.74 )	
	( Cash . . . . . 1,620.34 )	
1895.		\$349,909.08
May 1.	Receipts to date, viz.:	
	Income from Investments . . . . .	\$6,348.27
	Income from Jeannie Winkley Fund . . . . .	140.00
	Income from Helen L. Edmands Fund . . . . .	250.00
	Income from Poor's Purse . . . . .	36.67
		<u>\$6,774.94</u>
	Rents:	
	Morgan Chapel . . . . .	\$970.00
	Unity Chapel . . . . .	630.00
	North-End Union . . . . .	1,500.00
	Parker Memorial . . . . .	1,448.37
		<u>\$4,548.37</u>
	Parker Memorial, Receipts from Classes, Sunday Evening Collections, etc. . . . .	\$261.88
	Coal bill refunded (Unity Chapel) . . . . .	30.50
	Gas bill refunded (North-End Union) . . . . .	5.60
		<u>\$297.98</u>
	Contributions and Donations:	
	Arlington Street Church . . . . .	\$2,158.87
	First Parish in Dorchester . . . . .	50.00
	Free Religious Association . . . . .	50.00
	South Congregational Church . . . . .	1,200.00
	King's Chapel . . . . .	1,707.50
	Second Church in Boston . . . . .	312.00
	First Church in Boston . . . . .	365.00
	Church of the Disciples . . . . .	100.00
	First Parish of West Roxbury . . . . .	15.00
	Unitarian Church of Roslindale . . . . .	10.00
	Norfolk Unitarian Church . . . . .	10.00
		<u>\$5,978.37</u>
	For Suffolk Conference:	
	First Church in Boston . . . . .	\$50.00
	Church of the Disciples . . . . .	25.00
	Arlington Street Church . . . . .	50.00
	Balance in Treasury of Suffolk Conf. . . . .	117.57
		<u>\$242.57</u>
	Friends:	
	Mrs. Lucy A. Norcross . . . . .	\$100.00
	Miss Laura Norcross . . . . .	100.00
	Grenville H. Norcross . . . . .	100.00
	Annette P. Rogers . . . . .	500.00
	Martha W. Winkley . . . . .	1,500.00
	C. H. Bond for Parker Memorial Work . . . . .	50.00
	Elizabeth H. Kidder . . . . .	10.00
	J. Randolph Coolidge . . . . .	25.00
	Francis L. Coolidge . . . . .	15.00
	Children of late Charles G. Wood . . . . .	25.00
		<u>\$2,425.00</u>
	Carried forward . . . . .	\$370,176.31



## LENT FRATERNITY OF CHURCHES IN THE CITY OF BOSTON.

1895.

May 1.	Receipts to date, viz.:	Brought forward . . .	\$370,176 31
	Friends:		
	Methodist Denomination . . . . .	\$620.00	
	Woman's Charity Club . . . . .	60.00	
	Estate of Charles G. Wood . . . . .	500.00	
	Estate of Anne M. Sweetser . . . . .	1,000.00	
	Estate of Henry P. Kidder . . . . .	2,000.00	
	Estate of Henry P. Kidder (for Poor's Purse) . . . . .	2,000.00	
			\$6,180.00
	Fresh Air Fund for Parker Memorial:		
	Hopedale Parish, Hopedale, Mass. . . . .	\$50.00	
	Wm. H. Fish, Jr. . . . .	1.00	
	Guild of Good Shepherd, Ayer, Mass. . . . .	1.00	
	First Parish of Dorchester . . . . .	25.00	
	Church of Disciples . . . . .	50.00	
	Newton Centre Unitarian Church . . . . .	5.54	
	From Excursionists . . . . .	1.68	
	All Souls' Church, Roxbury . . . . .	16.00	
	First Unitarian Society, Manchester, N. H. . . . .	11.50	
			\$161.72
			\$376,518.03

1895.

May 1.	Expenditures to date, viz.:		
	Bulfinch-Place Chapel . . . . .	\$5,770.29	
	Morgan Chapel . . . . .	2,630.83	
	North-End Union . . . . .	5,691.07	
	Unity Chapel . . . . .	2,735.76	
	New South Church . . . . .	2,843.32	
	Parker Memorial . . . . .	8,071.47	
	S. H. Winkley, for Jeannie Winkley Fund . . . . .	140.00	
	J. Rayner Edmonds, for Helen L. Edmonds Fund . . . . .	250.00	
	Paid to Rev. E. A. Horton for distribution from Poor's Purse . . . . .	30.00	
			\$28,162.74
	Sundries:		
	Printing, postage, stationery, etc. . . . .	\$215.07	
	Salaries of Pres. E. A. Horton and Clerk . . . . .	1,700.04	
	Clerk hire in Treasurer's Office . . . . .	200.04	
	Interest on Money borrowed . . . . .	32.00	
	Merchants' Bank loan, repaid . . . . .	5,000.00	
	Suffolk Conference printing, etc. . . . .	\$180.53	
	Sexton at King's Chapel . . . . .	60.00	
	Loan to Chelsea Church . . . . .	698.50	
			889.03
	Towards support of preaching at Roslindale Unitarian Church . . . . .	250.00	
			\$8,286.18
	Losses on Atchison and other bonds sold . . . . .		6,299.95
May 1, 1895.	Balance of Fund to date, viz.:		
	{ Real Estate . . . . .	\$196,000.00	} 333,769.16
	{ Investments . . . . .	137,470.93	
	{ Cash . . . . .	298.23	
			\$376,518.03

E. and O. E.

WILLIAM P. FOWLER, *Treasurer.*

BOSTON, May 4, 1895.

We have examined the foregoing accounts and compared the vouchers therewith, and find them correct. We have also verified the schedule of property by comparison with the evidences thereof, and find the balance of cash on hand, two hundred and ninety-eight and twenty-three hundredths (\$298.23) dollars

LUKE P. WILLARD, }  
JAMES H. HUMPHREYS, } *Auditing Committee.*



BENEVOLENT FRATERNITY OF CHURCHES

IN

THE CITY OF BOSTON.



1895-96.

## Meetings and Committees.

The Annual Meeting of the Fraternity is on the first Sunday in May, at which time the officers for the year are chosen. The contributions of the Branches should be paid before the first day of May, when the financial year begins. The other regular meetings are on the second Sunday in October, the second Sunday in December, and the second Sunday in March.

The Delegates are divided into monthly Committees. Each Committee, during its month, visits the Chapels and Sunday Schools in Bulfinch Place; on Parmenter Street, near Hanover Street; at Washington Village; Morgan Chapel, corner of Shawmut Avenue and Indiana Place; and Parker Memorial, corner of Berkeley and Appleton Streets.

Delegates are urged to inspect the chapels and their work during the week, as well as on Sundays; also to attend the week-day services of the Ministers.

It is very desirable that the Delegates should inform the Branches of the working of the Ministry-at-Large.

It is also recommended that the Chairman of each of the Monthly Committees should call his Committee together, and arrange for visiting upon some definite plan.

The visiting is suspended in July, August, and September.

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### NOTE.

The President, Rev. EDWARD A. HORTON, is the Executive Agent of the "Fraternity," and has his office at 25 Beacon Street, Room 7, where he can be found every week-day.

# Benevolent Fraternity of Churches in the City of Boston.

1895-96.

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## OFFICERS.

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### Executive Committee.

REV. EDWARD A. HORTON, <i>President</i> . . . . .	25 Beacon Street
JAMES N. NORTH, <i>Vice-President</i> . . . . .	33 Bowker Street
WILLIAM P. FOWLER, <i>Treasurer</i> . . . . .	28 State Street
JOHN CAPEN, <i>Secretary</i> . . . . .	5 Worcester Square
WILLIAM L. PUTNAM } . . . . .	50 State Street
FRANCIS L. COOLIDGE } <i>Directors</i> . . . . .	81 Marlboro Street
REV. CHARLES G. AMES } . . . . .	12 Chestnut Street

### Sub-Committees.

ON MINISTERS AND WORK.	ON CHAPELS.
MESSRS. HORTON, NORTH, AND AMES.	MESSRS. CAPEN AND PUTNAM.
ON FINANCE.	
MESSRS. FOWLER AND COOLIDGE.	



## Delegates.

### FIRST CHURCH.

REV. STOPFORD WENTWORTH BROOKE, <i>President</i>	170 Beacon Street
EDWARD C. BRADLEE . . . . .	113 Beacon Street
JOHN F. MOORS . . . . .	171 Beacon Street
ARTHUR A. FOLSOM . . . . .	50 State Street
G. ARTHUR HILTON . . . . .	551 Boylston Street

### SECOND CHURCH.

REV. THOMAS VAN NESS, <i>President</i> . . .	Carlton Street, Brookline
REV. EDWARD A. HORTON . . . . .	855 Boylston Street
LUKE P. WILLARD, <i>Treasurer</i> . . . . .	82 Water Street
GEN. W. W. BLACKMAR . . . . .	70 Commonwealth Avenue
JOHN CAPEN, <i>Secretary</i> . . . . .	5 Worcester Square

### ARLINGTON STREET CHURCH.

REV. JOHN CUCKSON, <i>President</i> . . . .	290 Commonwealth Avenue
BENJAMIN M. JONES . . . . .	13 Oliver Street
RICHARDS M. BRADLEY . . . . .	113 Devonshire Street
WILLIAM L. PUTNAM, <i>Secretary</i> . . . . .	50 State Street
CHARLES E. INCHE'S, M.D. . . . .	386 Beacon Street

### SOUTH CONGREGATIONAL CHURCH.

REV. EDWARD E. HALE, D.D., <i>President</i> .	39 Highland Street, Rox.
FREDERIC H. NAZRO . . . . .	272 Devonshire Street
WILLIAM P. FOWLER . . . . .	28 State Street, Room 54
DUDLEY R. CHILD . . . . .	172 West Canton Street
EDMUND S. BRIGHAM . . . . .	67 Chauncy Street

### KING'S CHAPEL.

REV. HOWARD N. BROWN, <i>President</i> . . . .	
FRANCIS L. COOLIDGE . . . . .	91 Marlboro Street
ERNEST JACKSON . . . . .	383 Beacon Street
JULIAN L. COOLIDGE . . . . .	147 Beacon Street
WILLIAM ENDICOTT, 3d . . . . .	165 Beacon Street

## Delegates.

### CHURCH OF THE UNITY.

REV. MINOT J. SAVAGE, <i>President</i>	101 St. Botolph Street
JAMES N. NORTH	942 Beacon Street
GEORGE PEIRCE	70 Water Street
HENRY F. MILLER	86 Boylston Street
FRANK B. THAYER	19 Bromfield Street

### FIRST PARISH, DORCHESTER.

REV. EUGENE R. SHIPPEN	46 Sawyer Avenue, Dorchester
HENRY F. HOWE, <i>Treasurer</i>	120 Kingston Street
W. CHANNING CLAPP, <i>Secretary</i>	12 Post Office Square
JAMES H. HUMPHREYS	141 Franklin Street
FRANK K. NASH	200 State Street

### CHURCH OF THE DISCIPLES.

REV. CHARLES G. AMES, <i>President</i>	12 Chestnut Street
THOMAS GAFFIELD	54 Allen Street
MRS. ALEXANDER WADSWORTH	5 Louisburg Square
MISS ANNETTE P. ROGERS	5 Joy Street
EDWARD L. PARKS, M.D.	218 Boylston Street

### FIRST PARISH, BRIGHTON.

REV. ALBERT WALKLEY, <i>President</i>	Leicester Street
GEORGE B. LIVERMORE, <i>Secretary</i>	5 Chestnut Hill Avenue
JOHN L. SANDERSON	9 Sparhawk Street
HORACE E. MARION, M.D.	5 Sparhawk Street
CHARLES H. BACALL	Chestnut Hill Avenue

### CHURCH OF OUR FATHER, EAST BOSTON.

REV. RICHMOND FISK, D.D., <i>President</i>	251 Lexington Street
FRANK E. SULLIVAN	26 Monmouth Street
E. L. GIBBS	116 London Street
JOHN THOMPSON	137 Webster Street
HENRY PETERSON	44 Princeton Street

# HAWES UNITARIAN CONGREGATIONAL CHURCH, SOUTH BOSTON.

REV. JAMES HUXTABLE, *President* . . . . 568 East Fifth Street  
 JOHN A. STETSON . . . . . 505 Broadway  
 JOHN H. SHERMAN, M.D. . . . . 534 Broadway  
 J. ALFRED MITCHELL, *Treasurer* . . . . . 91 N Street  
 HENRY C. ROBBINS . . . . . 25 Thomas Park

## NORFOLK CHURCH.

REV. WILLIAM H. BRANNIGAN, *President*, 51 Stanton St., Dorchester  
 SAMUEL R. SAWYER . . . . . 87 Corbet Street  
 HORACE S. FOWLE . . . . Corner of Norfolk and Elizabeth Streets  
 SAMUEL H. BABCOCK . . . . . Laurel Street  
 MARCUS M. GOODALE . . . . . 11 Lauriat Avenue

## FIRST PARISH, WEST ROXBURY.

REV. ALFRED R. HUSSEY, *President* . . . . . Corey Street  
 LINUS FAUNCE . . . . . Bellevue Street  
 ADELBERT M. NEWTON . . . . . Ruskin Street  
 FRANK A. DREW . . . . . Linnet Street

## FIRST CONGREGATIONAL SOCIETY OF JAMAICA PLAIN.

REV. CHARLES F. DOLE, *President* . . . . . Roanoke Avenue  
 WILLIAM E. JAMES . . . . . 27 Eliot Street  
 MISS ELLEN M. LEE . . . . . St. John Street  
 EDWARD W. BREWER . . . . . 263 Pond Street  
 MISS EMILY GREENE . . . . . Lakeville Place

## Chapels and Ministers.

*Bulfinch-Place Church.* — Sunday Services: Sunday School at 1.45 P.M.  
Public Worship at 3.15 P.M. The Winkley Guild, 7 P.M. Special Discourses evenings, at 8 o'clock.

Various meetings during the week.

Mr. Eliot can be found at the church every week-day forenoon from 10 A.M. to 1 P.M.

REV. S. H. WINKLEY, *Minister.* Residence, 11 Louisburg Square.

REV. C. R. ELIOT, *Colleague,* Residence, 2 West Cedar Street.

MISS FRANCES S. MERRILL, *Assistant.* Residence, 34 Linwood Street, Roxbury.

### *North-End Union.*

*Sunday.* — Sunday School at 3.15 P.M.

*Monday.* — Plumbing, Millinery, Gymnasium, Good Will Club.

*Tuesday.* — Dressmaking, Gymnasium.

*Wednesday.* — Plumbing, Millinery, Gymnasium.

*Thursday.* — Mechanical Drawing, Dressmaking, Girls' Gymnasium.

*Friday.* — Gymnasium.

*Saturday.* — Sewing School, Dancing.

Play-room for little ones five afternoons.

Classes in Sewing, Reading, Mending, Darning, Cooking, Laundry, Dressmaking, etc., for school girls, afternoons and evenings.

Reading Room open every evening.

SAMUEL F. HUBBARD. Residence, 73 Pinckney Street.

HORACE L. CHANNELL, *Assistant.* Residence, 20 Parmenter Street.

*Unity Church, South Boston, Dorchester Street, near Dorchester Avenue.* — Sunday Services at 10.45 A.M. and 7.30 P.M. Sunday School at 12 M.

*Monday Afternoon and Evening.* — Temperance Work.

*Tuesday Afternoon.* — Girls' Gymnasium.

*Tuesday Evening.* — Girls' Club: Cooking and Dressmaking.

*Wednesday Afternoon.* — Mothers' Meeting.

*Wednesday Evening.* — Entertainments and Socials.

*Thursday Afternoon.* — Girls' Gymnasium.

*Thursday Evening.* — Christian Endeavor Society.

*Friday Afternoon.* — Family Culture Class.

*Friday Evening.* — Choral Club.

*Saturday Afternoon.* — Sewing Class.

*Saturday Evening.* — Elocution Class.

REV. HERBERT WHITNEY and REV. MARY T. WHITNEY, *Ministers.*

Residence, No. 381 Dorchester Street.

*Morgan Chapel.*

*Sunday Services.* — 10.15, Prayer Meeting; 10.45, Preaching; 12, Sunday School; 6.30, Epworth League; 7.30, Evangelistic Service.

*Monday.* — School of Handicraft: Printing, Shoe-repairing, Tailoring, Carpentering, Writing, and Painting.

*Tuesday.* — Class Meetings.

*Wednesday.* — Gospel, Physiological, and Political Temperance Meetings. Every third Wednesday a social night.

*Thursday.* — School of Handicraft: Printing, Shoe-repairing, Tailoring, Carpentering, Writing, and Painting.

*Friday.* — Prayer Meeting.

*Saturday.* — Free Concert, followed by Gospel Rescue Work until after the saloons are closed.

E. J. HELMS, *Minister.* Residence, 67 Shawmut Avenue.

G. S. WOMER, *Assistant.* Residence, 67 Shawmut Avenue.

GEORGE GAMLIN, *Janitor.*

*New South Church, Tremont and Camden Streets.* — Public Worship, Sundays, 10.30 A.M. Sunday School, 12 M. Various meetings during the week.

*Parker Memorial, corner of Berkeley and Appleton Streets.*

*Sunday.* — Sunday School at 3 P.M. Evening Services at 7.30 P.M.

*Monday.* — Laundry Work for Girls, Boys' Club, Printing, Penmanship, Gymnasium, Millinery, Wood Carving, and Tailoring Classes.

*Tuesday.* — Gymnasium, Printing, Carpentering, Cooking, Tailoring, Laundry, and Shorthand Classes.

*Wednesday.* — Girls' Club, Boys' Club, Printing, Gymnasium, Clay Moulding Classes; also Lectures in upper Large Hall.

*Thursday.* — Sewing, Tailoring, Printing, Gymnasium, Millinery, Dressmaking, and Carpentering Classes.

*Friday.* — Boys' Club, Embroidery, and Elocution Classes; also Entertainments for Children.

*Saturday.* — Boys' Club, Boys' Brigade, Cooking Classes for Boys and Girls; also Baths.

Building open at 9 A.M.

The Superintendent can be found afternoons and evenings at the Office, No. 11 Appleton Street.

Reading Room open at 10 A.M.

ARTHUR A. WORDELL, *Superintendent.* Residence, 12 Parker Street. MISS FLORA M. WHIPPLE, *Assistant.* Residence, 13 Warrenton Street.

## Visiting Committees, 1895-96.

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### *April.*

CHARLES H. BACALL.  
BENJAMIN M. JONES.  
ARTHUR A. FOLSOM.  
WILLIAM L. PUTNAM.

### *May.*

JOHN L. SANDERSON.  
THOMAS GAFFIELD.  
HENRY F. HOWE.  
HENRY PETERSON.

### *June.*

CHARLES E. INCHES, M. D.  
FRANK B. THAYER.  
JOHN CAPEN.  
J. ALFRED MITCHELL.

### *October.*

LUKE P. WILLARD.  
FRANCIS L. COOLIDGE.  
W. CHANNING CLAPP.  
EDWARD L. PARKS, M. D.

### *November.*

HORACE MARION, M. D.  
JOHN F. MOORS.  
JAMES N. NORTH.  
EDMUND S. BRIGHAM.

### *December.*

FREDERIC H. NAZRO.  
MISS ANNETTE P. ROGERS.  
GEN. W. W. BLACKMAR.  
JULIAN L. COOLIDGE.

### *January.*

EDWARD C. BRADLEE.  
MRS. ALEX'R WADSWORTH.  
GEORGE PEIRCE.  
ERNEST JACKSON.

### *February.*

FRANK K. NASH.  
RICHARDS M. BRADLEY.  
JAMES H. HUMPHREYS.  
HORACE S. FOWLE.

### *March.*

HENRY F. MILLER.  
DUDLEY R. CHILD.  
GEORGE B. LIVERMORE.  
WILLIAM ENDICOTT, 3d.



## HISTORY, AIMS, AND METHODS.

**D**R. JOSEPH TUCKERMAN began his labors as a minister-at-large in Boston, in 1826. He was at first supported by individual contributions. In 1827, his work was taken in charge by the AMERICAN UNITARIAN ASSOCIATION, and regular reports were made to that body. It was found desirable to place this growing work on a different basis, and the Association transferred its supervision to what is now known as THE BENEVOLENT FRATERNITY OF CHURCHES, which has carried on the enterprise ever since. This body was founded in 1834, by delegates from the Unitarian churches of Boston, and incorporated in 1839. To-day it represents the distinct organized work of the Unitarian denomination in Boston, through the several channels of philanthropy, education, worship, church extension, and free church privileges. It aims to be in every true sense a Ministry-at-Large. The churches representing the "Fraternity" are situated at widely contrasted localities in the city; and in each case the plan is carried out of fitting the activities to that particular region. In this way the ideas and the money are made to operate in a varied manner, calculated to meet the diverse needs of this growing community.

A summary of the different methods employed in carrying out our plans would contain nearly everything that comes within the scope of Christian civilization. We carry on industrial training, kitchen gardens, gymnasiums, reading-rooms, dressmaking, and all modern helps to good citizen-

ship. On the other hand, we maintain preaching, Sunday Schools, pastoral relations with the sick and poor, and whatsoever belongs to a living Christian church. It is the "Fraternity's" province to care for the churchless, whether rich or poor; and it seeks to provide facilities in the growing suburbs for the people who are either indifferent to church life and work or have become alienated. In other words, it seeks by a flexible and all-around manner to be the executive arm of the Unitarian churches of Boston, fulfilling for them and with them many most important duties. The means for this wide and varied work are provided by funds which have been steadily growing through bequests since the "Fraternity's" origin, and also by annual donations from most of the Unitarian churches in the city of Boston. The conduct of its affairs has been so discreet in the past that it has won confidence from all sources. Although under the auspices of the Unitarian churches, it is unsectarian, and aims to instil those truths which lead to character, and to spread those influences that tend to create self-respect, self-support, and genuine Christian faith. Some of our best-known leaders in religious and moral movements have been associated with this organization, such as Channing, Gannett, Henry Ware, Parkman, Barrett, S. K. Lothrop, Robbins, Starr King, J. F. W. Ware, Henry P. Kidder, Charles Faulkner, Rufus Ellis, and many others of the clergy and laity equally well-known. Recognizing the claims and opportunities of modern life in a city like Boston, the "Fraternity" wishes to preserve all the merits of the past ways of carrying on missionary work, and to add thereto new methods and enlarged plans.







SIXTY-SECOND  
ANNUAL REPORT

OF THE  
EXECUTIVE COMMITTEE

OF THE  
BENEVOLENT FRATERNITY OF CHURCHES

IN THE CITY OF BOSTON.

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BOSTON:  
L. H. LANE, BOOK PRINTER,  
97 OLIVER STREET.  
1896.





SIXTY-SECOND

ANNUAL REPORT

OF THE

EXECUTIVE COMMITTEE

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BENEVOLENT FRATERNITY OF CHURCHES

IN THE CITY OF BOSTON.

WITH THE REPORT OF THE MINISTERS-AT-LARGE.

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BOSTON:  
L. H. LANE, BOOK PRINTER,  
97 OLIVER STREET.  
1896.

Dr. Brown

Dec. 30, 1897

### Executive Committee.

---

REV. EDWARD A. HORTON . . . . .	<i>President and Executive Agent.</i>
JAMES N. NORTH . . . . .	<i>Vice-President.</i>
WILLIAM P. FOWLER . . . . .	<i>Treasurer.</i>
FRANCIS L. COOLIDGE . . . . .	<i>Secretary.</i>
WILLIAM L. PUTNAM . . . . .	} <i>Directors.</i>
REV. JOHN CUCKSON . . . . .	
MISS ANNETTE P. ROGERS . . . . .	

# ANNUAL REPORT

OF

## THE EXECUTIVE COMMITTEE.

---

To the Benevolent Fraternity of Churches in the City of Boston:

GENTLEMEN,—Your Executive Committee presents herewith the Sixty-Second Annual Report.

The Benevolent Fraternity of Churches still stands, as of old, for the ministry-at-large. In glancing back over the years of its history, this organization represents an evolution. This is true of all movements which have any permanent elements in them; the secret of their value is in the power they have to grow and become adapted to new conditions. In looking over the varied work which we conduct at the present time, the roots appear to be about the same as in the past, but the methods are somewhat different from the earlier ones. The idea of the ministry-at-large, which is at the heart of our activities, presupposes an equipment for work in which there is a strong personal power. We do not come together to consider simply six churches or institutions with their machinery, but also to measure, if we can, the influence which goes out from the paid and volunteer workers at these posts. We do not attempt to estimate our results by statistics, though they are useful; because the ministry-at-large if successful looks beyond figures to the quality and spirit with which work is done. Despite the advance which scientific philanthropy has certainly made,

we are still thrown back upon the demand for first-class leaders and sympathetic workers in a field like ours. Your Executive Committee has always borne these facts in mind, and, therefore, aimed to improve as far as possible the personal working force at our several churches.

We are prepared to report a cheering state of affairs. Our field as a whole offers evidence in every part of successful plans and profitable investment of our money to the ends in view. It is well for us, according to our custom, to make a quick review of what has been done the past year.

#### BULFINCH-PLACE CHURCH.

The statement is always welcome, as it is often made, that the Bulfinch-Place Church presents a somewhat remarkable type of religious and philanthropic service. That is to say, we know of nothing in the city of Boston which embodies just such a history. Rev. S. H. Winkley was ordained to the ministry-at-large almost fifty years ago; the exact half century terminates in September. Without any deviation he has followed the path of this particular duty through all these years, and has turned that duty into constant pleasure for himself and others. No denomination can show a worker such as this, and we recall that record with admiration. The special talents which Mr. Winkley brought to his duties are well known to all. He has gone in and out before the public, and now many rise up and call him blessed. He has seen the children in his charge grow up to have homes of their own, and through all the changes a large number of these followers have never lost their loyalty to him.

Agreeable to Mr. Winkley's wishes, the plan decided upon will be fulfilled this year, and he will retire from the active pastorate of Bulfinch-Place Church, attended with the hearty friendship and bountiful good wishes of all. We offer the following resolutions:—

"Whereas : Rev. S. H. Winkley has forwarded his resignation to take effect on the first of September, 1896 :

"RESOLVED : That we accept it, in accordance with his wishes and plans, as heretofore stated to us. In doing this we express to him our cordial feeling of esteem as we review his remarkable career.

"With vigor but little abated by age, and with an interest in the cause he has so long upheld no wise lessened, Mr. Winkley prefers to finish his official relations with us at the expiration of a half century of continuous service in the ministry-at-large.

"We congratulate him on the marked success which has attended his labors ; on the moulding influence he has exercised over the lives of so many of the young ; on the strong religious faith which has been implanted by his teaching ; on the healing and helping ministrations so widely bestowed in this community.

"As preacher, pastor, friend, citizen and Christian he has made honorable and attractive the calling to which the fifty years of his mature life were unreservedly given. His watchword, like Paul's, has been, 'This one thing I do.'

"We receive with pleasure the assurance from him that it is his wish to continue in personal relations of affection and service with the Bulfinch-Place Church ; and we hereby invite him to be Pastor Emeritus of that Society, believing that his acceptance will most happily continue the past.

"We join to our expression of thankfulness and regard the abundant good wishes of all, that Mr. Winkley may live to enjoy many more years in the midst of his parishioners, friends, fellow-ministers and family."\*

Your Executive Committee long ago forecast the coming of this event, and looked about for some one to be ready to take up the responsibility which Mr. Winkley lays down. Rev. Christopher R. Eliot has now had a valuable experience

\*These resolutions were unanimously passed.



as colleague, and will enter into full charge, knowing the field and its present needs. His relations with Mr. Winkley have been unusually cordial, and the people are able to find room enough in their affections for both. Miss Merrill remains in her position as assistant, an office which she has filled with constant devotion and intelligence.

There is nothing new to report concerning special features at this place, except the favorable fact that last year there were 68 subscribers to the church expenses; this year the number has increased to 100. The usual services have been held and the work among the young people vigorously maintained. As we have stated before in our reports, the problem of what is best to do can only be answered by first gathering all possible facts with regard to that part of the city. There is a large number of churches already existing there, but we see no reason why under Mr. Eliot, with possibly some new plans, the Bulfinch-Place Church may not take a front rank among the valuable agencies at the West End, for creating a nobler citizenship and serving as a centre of religious privileges.

#### UNITY CHURCH, WASHINGTON VILLAGE.

An important change has been made here. ¶ As a result of observations and experiments extending over several years, your Executive Committee decided that one of two things must be done; either to close the work in this locality and sell the property, investing the money elsewhere for better results, or, on the other hand, reducing the expenses as low as possible. There is not enough material here to justify any considerable expenditure. It is hopeless to expect any results but those which are now very well understood. Accordingly, the second plan was followed of cutting down the expenses. An offer was made to Rev. Mary T. Whitney to take sole charge at a reduced salary for one year. This was accepted, and from this time begins the more economical con-

duct of affairs. If we were richer than we are, there would not be justification for spending more money at Washington Village. But when we remember the large demands made upon us in the now expanding work, it behooves us to retrench at points where there is least margin for progress.

There is nothing new to report with regard to the methods employed. Mr. and Mrs. Whitney have devoted themselves to the families and the young people constituting this flock. The Sunday evening congregations have improved and can be considered successful features of the Sunday exercises. The morning meeting is a combination of Sunday School with a few adults. There is no special instruction, and the hour is given to singing and a talk by the minister. This is good in its way, and since the Sunday School could not very well be maintained, it is far better to have this than nothing. Certain meetings were arranged for the afternoon which secured good attendance when prominent speakers were announced. At other times the numerical showing was small. The movement at Washington Village was begun about forty years ago. In all that time it has never shown any remarkable signs of growth. The successive ministers in charge did the best they could with the community in hand. The most prosperous period was when members of the Meeting House Hill parish went over and assisted in the Sunday-School work as teachers. The Sunday School then numbered about one hundred and fifty. This spread life through all other departments. But with the great changes that have come over the population in South Boston, the ground has grown less encouraging. We consider that under the present arrangement we are doing justice to all parties and acting in the wisest way for the "Fraternity."

#### NORTH END UNION.

The total result of the year at the North End Union is highly satisfying. We can say, that on the basis of the

great changes made in the building, and the new departure inaugurated, a most creditable record can be shown. The North End Union is beginning to be recognized as a permanent factor for the improvement of the North End. It is regarded as a co-operative agent by the police department, the public schools and the reform organizations. There is no part of the city where educational work such as we carry on can be better invested. The "Union" does not exist simply to antidote crime or to alleviate poverty; it strives to train the keen, restless youth so abundant at the North End. Seeks to educate the boys and girls, young men and young women, into law-abiding citizens and lovers of honorable labor.

The Plumbing School has been so popular as to turn away many applicants. The Baths have been most liberally used. The Gymnasium has been refitted and entered on a new lease of usefulness. Miss Maxwell, who represents the school and gymnasium at Paine Memorial, has had a fine class of girls in this department. The various classes have been conducted the same as usual. A special department different from any heretofore the past year was that of dress-making. This involved a payment of thirty dollars by each member, and the giving of five days a week for nearly four months to the work in hand; it being Mr. Hubbard's object to turn out fully educated dressmakers. This is in the same line with the Plumbing School; and the North End Union is trying to do some thorough work in Trade School and industrial education.

It is a pleasure for us to acknowledge now, as we have before, the hearty and intelligent interest which volunteer workers have taken in this Institution and in the Children's House, which is a few doors away and constitutes a part of the whole work. The North End Union has a board of directors which diligently attends to its duties. In fulfilment of plans the ladies of that board set to work to pay the obli-

gation which had been assumed when the extensive reconstruction of the building was made. Accordingly, by means of a Portrait Exhibition, now well known to the public for its excellence, the handsome sum of \$2,500 was realized.

A vast amount of labor was spent on this undertaking, but the net profit of \$5,000 justified the enterprise. One half of this sum was duly given to the Associated Charities as originally pledged. We wish that we could report such activity and co-operation at all of our churches. One central aim of our work is to group at each chapel enthusiastic helpers. It is a benefit not only to the chapel but to the volunteers themselves.

We are pleased to mention again the faithful service of Mr. Hubbard, the Superintendent, and of Mr. and Mrs. Channell, who are such worthy assistants. They are fast becoming identified with the good will and community life of the North End. Mr. Hubbard has been elected to the School Board of Boston; something to which we assented on the supposition that the duties would not require too much of his time, and that thereby he might secure still larger influence.

#### MORGAN CHAPEL.

Rev. E. J. Helms has thrown himself into his work with great ardor, joined by his wife, who shares his zeal. Mr. Helms had experience at the North End, and is greatly identified with the work of the Methodist young people. The details have been increased largely under him, and his worthy ambition has branched out in various vigorous ways. The one feature which became somewhat objectionable to our delegates,—namely, the Breakfasts, has been abolished. The industrial department still goes on with Miss Kate Hobart at the head, in full vigor. But in addition, Mr. Helms has developed the manual training side. The basement has been divided up for purposes of shoemaking, cabinet repairing, printing and carpentering.

As our delegates must see, each chapel has some distinct idea different from the others. The outlook of the Morgan Chapel work is somewhat more varied than at other posts. It embraces Sunday exercises of various kinds from morning until night, with kindred religious services during the week. It has a great deal to do in the cause of temperance. Added to these distinctly religious activities are those of charity, industrial training, pastoral work and reading-room facilities.

There is also something here not found elsewhere, in the form of a Medical Mission. This is a department which Mr. Helms had greatly at heart. The Methodists through all their history in England and America have always embodied this ministration in their missionary methods. The object is two-fold; — first, to help the suffering who cannot afford to pay regular doctors; and secondly, to bind these families into the life and membership of the chapel. Some criticism arose as to this department from our delegates, and after due investigation, it was decided that the Medical Mission should, as at present constituted and conducted, terminate the first of June. But it is quite likely that something similar will be put in its place at the beginning of the autumn work. We have gone into this matter most thoroughly, having held consultations with Mr. Helms, with the Methodist committee of the chapel; our decision is also based on personal examination.

The impression made by the Morgan Chapel affairs the past year has been a very favorable one upon all. Rev. Mr. Womer, assistant to Mr. Helms, has ended his connection. There will be a successor put in his place. All in all, we can congratulate ourselves on the satisfactory results which thus far have attended this partnership of the Methodists and Unitarians, in working for a common end. We predict that out of this object lesson encouragement will be given to others who are seeking that fellowship of denominations, which can never come on doctrinal lines, but must

be realized in the mutual desire to bring in the kingdom of practical Christianity.

#### PARKER MEMORIAL.

Our year's history at Parker Memorial is marked by activity and a certain degree of progress. The chief effort has been to reach the young people in the vicinity. There is good logic in this procedure. The adults are greatly churched and fixed in their views, but the new generation springing up can be molded. The previous variety of classes has been continued. These cover a wide range of instruction. The Sunday evening services have gone on with hearty support from the neighborhood. We reduced the expenses somewhat in music and advertising; still, despite the withdrawal of certain attractions, the attendance has been excellent. Some times the hall has been crowded to overflowing, and there has never been less than two or three hundred present even on rainy nights. We are indebted to the ministers of our churches in Boston for the volunteer service which they have kindly given. We find a large preponderance of men in the congregation, and also observe that there is a greater number of listeners who come regularly.

The increase of volunteer workers is a pleasant fact to recall. From various sources helpers have come to take classes or to share in department work. Mr. Wordell has spoken in certain towns, and as a result the churches have sent money and delegations, thus joining our work with the well-disposed in various cities and towns. We have many applicants for the use of the building, but under the terms by which we hold such property, we cannot allow its use except in a few restricted cases. In that direction we are glad to go as far as possible, so that we have cheerfully admitted certain organizations to hold special meetings; among them the philanthropic organizations of the First Church, the Working Girls' Clubs of Massachusetts, the Women's Charity



Club of Boston, the Ladies Aid Association of the Soldiers' Home (Chelsea), Social Science Club of the Second Church, the reunion of the Parker Fraternity's surviving members, the Free Religious Association on Anniversary Week. These and other similar gatherings add to the reputation of Parker Memorial, and concentrate there moral and philanthropic forces.

Mr. Wordell has been at his post without intermission and displayed the same energy as previously. He is ably assisted by Miss Whipple, whose duties the past year have been performed even better than ever. The central idea at Parker Memorial is one of Christian philanthropy, and the activities shape themselves in accordance with that conception.

#### NEW SOUTH CHURCH.

Important changes have taken place since our last annual meeting with regard to this church. One year ago we reported that everything was going on about the same. We have now to state that the old arrangement has been annulled. This arrangement has been in existence about four years, in which time its inadequacy was clearly proved. The arrangement to which we refer called for a gradual decreasing of the appropriation by the "Fraternity," beginning with \$3,000 a year and lessening \$100 a year, until there should be no subsidy,—the idea being that the New South Church could be made self-supporting in process of time. The facts were plain enough at last to show the hopelessness of this plan. It was therefore deemed business-like to stop before too much money had been wasted. Accordingly, after due negotiations, votes were passed by which the New South Church returned to its previous relations to the Benevolent Fraternity of Churches, these being the same as with all the other chapels. We have already in previous years analyzed the South End. We simply recall certain facts that new delegates may be enlightened. There is not

a church now at the South End, of any denomination, but feels the strong pressure of change. The few that are apparently prosperous are either sustained by outside financial help, or they have adapted themselves in peculiar ways to new conditions. Most of the churches are turning into what are called "Institutional" ones. The latest instance to prove this wide-spread alteration is that of the "Union Church," Dr. Nehemiah Boynton, pastor. He has resigned and goes to Detroit because of difference of opinion as to how the future should be shaped. He feels the crisis and foresees the inevitable. So it has been with many other churches, and so it will be still more. Rev. Mr. Macdonald, formerly pastor of the New South Church, resigned and was installed at Concord, Mass. Then, in the order of events, came our vote deciding that the New South Church should be sold and the funds invested to better purpose. Meanwhile the project was before us to combine the "Church of the Unity" and the New South Church in some new building. This was favored by the families of the New South, by Mr. Savage's committee, and also by leading members of the churches supporting the "Fraternity." So far as your Executive Committee went, everything was carefully considered and judiciously settled. Owing to the lack of resources on the part of others who were combining with us, the whole plan came to an end and Mr. Savage decided to go to New York City. We were, therefore, placed back and obliged to reconstruct the whole question. The existence of three "Fraternity" churches at the South End seemed on the face needless. But there are always inside considerations to every important problem, which do not show at once on the surface. The present situation seems to demand a careful action, and we suggest that the vote to sell the New South property be held in abeyance for the present for good reasons.

Rev. Leslie W. Sprague and his wife have endeared them-

selves to the people at the New South by their ability and enthusiasm. Especially among the young people the good effects of their work so far are visible. After Mr. Macdonald left in October the pulpit was supplied from Sunday to Sunday, waiting the development of events. A contract was finally made with Rev. Mr. Sprague to take charge from the 1st of January to the 1st of July, 1896. It was impossible for your Executive Committee to decide at once what was best to be done. There are no legal obstacles to the sale of the property which could not easily be met, but the other considerations relating to the welfare of our cause as a whole stood in the way. Rev. Mr. Sprague with the assistance of his wife would probably take a permanent pastorate at the New South Church if it is deemed best to continue.

The regular attendance, which naturally fell away somewhat during the unsettled condition of things, has returned to a better showing. A new organization has been formed among the young people in which Mrs. Sprague is very active and inspiring. Those who form the nucleus of the New South membership have been very loyal to it and have stood by with faithfulness during these uncertain months. We have already stated our views as to what we think can be done and what cannot be done at the New South Church. There is nothing new to change our judgment so far as that phase is concerned. We find in Mr. Sprague certain qualities especially adapted to the needs of the community in which he is now placed. He is very acceptable in the pulpit, quite energetic in organizing, and a positive leader.

#### MISCELLANEOUS MATTERS.

Since our last annual report, the relations of the Suffolk Conference and the Benevolent Fraternity of Churches have been greatly altered. As the result of considerable thought and planning, a union was matured somewhat over a year ago by which the Fraternity of Churches became the "Ex-

ecutive Arm" of the Suffolk Conference. This gave the Suffolk Conference a continuous existence through the year, with a central office and with constant contact and activity through the length and breadth of its jurisdiction. It was expected that the Fraternity of Churches would be brought into more intimate and working conditions with the various churches. As time went on the hopes thus entertained were not fulfilled. The plan seemed excellent in theory, but there were those in the Conference who did not favor it. The Fraternity of Churches found that it was doing a great deal of hard work and spending money without a sufficient backing. Accordingly a separation of the two bodies was made, and the Benevolent Fraternity of Churches is now where it was before, and will confine itself strictly to its previous functions. Certain sums of money were paid out for the Suffolk Conference work which have not yet been replaced, but no doubt the Conference in its reconstructed form will pay its debts. During the one year of this arrangement, and for some little time previous, when the "Fraternity" sought to carry out this broad plan, certain benefits accrued to our churches as a whole. Steps were taken to strengthen Unitarianism for the people. It is to be hoped that these improvements will be maintained and enlarged. Your Committee has only this to say in its own behalf,—that everything it has done in the capacity of "Executive Arm" has been with business caution and a wide outlook; taking in the interests of the whole and not that of any single church or part. The members of this Committee have given a great deal of time and thought to matters which concerned the welfare of Boston Unitarianism. Probably no one outside the Board will ever appreciate the extent of their deliberations.

We are obliged to record in this annual report the resignation of our honored Secretary, Mr. John Capen. Of his own free will and desire, he has deemed it best to withdraw from the duties of the position which he has filled so long

and so well. We regret to lose him from our membership. It is now about thirty years since he took this office. We wish to testify here and now, as his associates, to the fidelity, ability and harmony characterizing his exceptional length of service. The Fraternity of Churches was especially fortunate in securing for Secretary a gentleman who was so situated as to be able to give, during his whole term of office, his time freely to the duties which fell to him. The Annual Reports for all these years bear his name as their author, and the impress of his valuable guidance is upon the "Fraternity" records. We offer the following resolution:

"Whereas, In view of the resignation of Mr. John Capen as Secretary of the Benevolent Fraternity of Churches, and his retirement from office, we desire to put on record our high esteem of his past services.

"THEREFORE, RESOLVED: That our hearty thanks are rendered to Mr. Capen for his long, efficient work as Secretary, and as a member of the Executive Committee. For the deep interest which he has always shown in the welfare of this organization. For the liberal use of time and thought which has marked the thirty years covered by his term of office. For the regularity and unflagging patience with which he has performed his duties.

"We add to appreciation for the past our friendly hope for the future; and we wish him many years of health, usefulness, and happiness."\*

We would refer to the preaching on Boston Common, which proved so signally successful. The public press has called attention to the matter and made it very prominent through the country. The facts are, that we planned and carried through on nineteen successive Sundays preaching services, each of an hour's length, which drew an average attendance of seven hundred. The people constituting this assembly were, as the liturgy says, of "all sorts and conditions of men." Just the gathering we aimed to have. The speakers

\* This resolution was unanimously passed.

did well and received a serious attention. Weather favored us and in every way nothing occurred to mar all the proceedings. The expenses of these meetings were borne by the Benevolent Fraternity of Churches, although an Episcopalian layman was interested enough to send a check for one hundred dollars. Your Committee, in view of the dissolution of the union between the Suffolk Conference and ourselves, asked the Conference to take charge of these meetings the current year, since we have a large summer work of our own to carry on. But the Boston Association of Ministers and the Suffolk Conference have virtually said that if we do not undertake the work it will not be done. So we have secured a permit at the same cottonwood tree, and will inaugurate the meetings about the middle of May, the time last year of our commencing. The Baptist Association has also entered the field, stimulated by our success. The preachers representing this body will hold their meetings at a tree near by, some time between three and five. Ours will be at the same time as last year,—between five and seven. There is a possible conflict with band concerts, to be given from the stand close at hand, but we hope to adjust ourselves in some way to this new feature. That there was a great deal of good done by the services, we were convinced at the time, but we have had some proofs during the winter that permanent impressions were made. Men have attended the Sunday night services at Parker Memorial who were constantly on the Common in the summer. And the services of our ministers at funerals have been asked by people who said that they had attended the open-air exercises. In this way there seems to be really a permanent constituency, out of what appeared to be so floating and uncertain.

Each year the complexity of our affairs increases. The Treasurer's duties enlarge and the attention required for rightly running the whole machinery is steadily greater. Matters that were once decided off-hand and by tradition are now brought before us and carefully sifted. We aim to



make every dollar go as far as possible, and to economize our forces.

We recall with pleasure the January meeting of the Suffolk Conference at which the work of the Benevolent Fraternity of Churches was admirably set forth. These were some of the subjects and speakers :

"Tuckerman and his Epoch-making Work." By Rev. Edward Everett Hale, D.D.

"Fifty Years of Service in the Ministry-at-large." By Rev. Samuel H. Winkley.

"The Evolution of a North-End Philanthropy." By Mr. Edwin D. Mead.

"Character, Citizenship, and Christianity our Leading Aims." By Rev. Minot J. Savage.

We refer to this memorable meeting because of our hope that such information as was there imparted may go far to increase interest in what we are doing. We have often said, and we say it again, that there is nothing in the city of Boston, so widely organized, which continuously and comprehensively does such a work as ours. We hope that the light of good works will shine strong enough to attract, not only attention, but a wider support of our work. The Unitarian churches ought to show their pride and loyalty. The Executive Committee has proceeded in the belief that there is nothing so convincing to those who wish to give money to good objects as positive results. We have, therefore, drawn upon our resources freely during the past two or three years, trusting that churches and individuals will reimburse us. We have been favored with a bequest of \$10,000 from the Vose estate within a few weeks. This will materially help us. But we urge again upon those who wish well to our organization the strong claims which such a record as ours presents. Will not the delegates join in spreading among the churches a larger knowledge of what we are doing?

Respectfully submitted

BY THE EXECUTIVE COMMITTEE.



## BULFINCH-PLACE CHURCH.

To the Executive Committee of the Benevolent Fraternity of Churches in the City of Boston :

GENTLEMEN,— In rendering this final report I shall be compelled to use the first person more than is agreeable.

When entering upon this ministry, fifty years ago, I determined to make the development of Christian character my single aim. By Christian character I mean such as that of Christ; resulting from supreme love to the Infinite Father and consequently interest in all His children. This demands an enlightened mind that the zeal of the heart should be according to knowledge. To accomplish this I have for nearly the whole time of my ministry preached twice every Sunday, devoting the morning services to courses of sermons having instruction the chief object. Although the attendance upon the morning service has not been large, yet the encouragement derived from the constancy and intelligent appreciation of those who have been present has been very satisfactory. The afternoon service, the attendance upon which has always been larger than upon the morning, has been devoted to more practical subjects. If it could have been possible to secure the presence of the same persons at both services, the profit to all would have been largely increased. The time must come when the higher life will be as systematically developed as is now the intellect.

But working for a congregation only is too general to reach the desired end, therefore I have always had a weekly Higher Life Class open to all, the purpose of which has been to discuss subjects and to answer questions touching the spiritual interests of the members thereof in a familiar way, persuading persons freely to present obstacles and to offer objections. The larger number of those who have joined the church have been members of this class.

I have great faith in that separate institution called the Church. We admit members thereto in the old-fashioned way by public bap-

tism. In admitting to the Church we have rather reversed the ordinary conditions, that is, instead of waiting until persons were good enough we have rather preferred those who were conscious that they were bad enough to stand in need of this association, and yet were hungering and thirsting after righteousness. The interest in the Church has never flagged. We have always observed the Lord's Supper monthly and to this rite all are freely invited. The attendance upon the Communion Service has abundantly testified to its usefulness. The result upon character from year to year has been marked. In connection with the Church we have held to another old-fashioned custom, namely, the monthly Preparatory Lecture. This has served to keep the object of the Church distinctly in view and has helped it to become a real thing.

Still there is great need that all this should be followed up by efforts for individuals, to meet which a favorite method has been the receiving of calls at my study. If there has been one means more profitable than another, it has been this. Individual difficulties, doubts, peculiarities and the like gradually unfold themselves in this more confidential way. What is remarkable about this study work is that, in addition to the many from my own congregation, persons entirely disconnected with my special work, and from all walks in life and of all theological views, have come to this as to a friendly confessional; in many cases opening up the very depths of human experience along the lines of sin, of trial and of sorrow. There must be great good accomplished in this way or there never would be such seeking for relief.

In serving the chapel I have filled about every office, even at times those of sexton and deacon. For a large number of years I was sole chorister. I might remark just here that in furnishing sacred music we have tried choir singing by itself, congregational singing by itself and the two combined. The conclusion to which our varied experience has brought us is that if choirs could be trained so to utter the words they sing as to be clearly and easily understood by the whole congregation, and thus to really lead in worship, the combination of choir and congregational singing would be far the best plan for us.

The Howard Sunday School has ever been a distinct organization from the chapel. I remember how disappointed I was when enter-

ing upon my work I discovered that I had no place in the Sunday School, not even a vote in the business meetings of the teachers. I surmounted the difficulty by taking a class and thus becoming a full and regular member of that organization. At that time and for years afterwards members of the chapel were not sought or even welcomed as teachers. Of course the families connected with the chapel furnished the field from which the pupils were drawn. The claim on the part of the teachers was that the school called the chapel into existence and not the chapel the school. All this externally has undergone a radical change. The teachers who came from other churches began to lengthen their summer vacations to such an extent, that it became absolutely necessary to ask aid from members of the chapel congregation. Little by little the number increased until to-day the rare exceptions are teachers from outside. To qualify the chapel teachers for this work Normal Classes have been held for years, the course of instruction extending over three or more years for each class.

I have prepared quite a number of question books expressly for the school.

Three or four Teachers' Meetings have been held weekly. This may seem a large and unnecessary amount of work to give, but I do not think so. If teachers cannot attend one meeting it is important that they should have an opportunity, at least, at another time. The success of the school not only in regard to numbers but as to attaining its special object proves the wisdom of the plan. Aside from the aid which teachers here receive for meeting their classes, many of them, as well as others, value these Teachers' Meetings as a source of blessing to themselves. Until some time after we removed to Bulfinch Place the Sunday School held two sessions each Sunday, one before the morning service, which was given to Biblical instruction; the other before the afternoon service, more especially devoted to practical subjects. Owing to so many families removing from the immediate neighborhood, it was found impossible to continue the morning session. This has been a pre-eminently prosperous Sunday School. A remarkable feature of it is that many of the pupils have continued their connection with it so long that the majority of the present members are upwards of sixteen years of age. The separate organization of the Howard Sunday School continues.

After a service therein for several years as teacher, in 1855 I was elected superintendent, and so have held that office for forty-one years. Now in all this Sunday School work the one object has never been out of sight, and teachers and pupils who long ago graduated from the school continue to bear testimony to its profitable result.

Formerly Conference Meetings were held every Sunday evening. At present the Winkley Guild holds its meetings at that time. Other instrumentalities which I have used are Pastor's Circles for girls, clubs for boys, also scientific, historical, theological, singing, and calisthenic classes. Temperance societies have sometimes flourished and sometimes failed with us. A class formed this season for the study of Social Science reminds me of one held years ago for that of De Tocqueville's Democracy of America. An annual Old Ladies' Party has been held, and many and varied social entertainments have been given each year.

Now it may be asked, have all these aided in reaching the one great aim? Decidedly. Some directly and others indirectly.

There is one means of usefulness which I think can hardly be overestimated, namely, the officiating at funerals whenever and wherever summoned. These are opportunities for a Christian minister where he is sure, not only of the attention of his hearers, but of their full sympathy with what he says. No denominational limits are there. When I think of the very large number, sometimes eighty in a year for quite a number of years, and of all sects, to which I have been summoned, and of the kindly manner in which I have been received and the hearty responses which have come from all classes, I can but regard these seasons of affliction as gracious openings for proclaiming to a limited extent the glad tidings given to the world by Jesus of Nazareth.

The poor have been aided in the most secret and, as far as we know, in the most judicious manner.

Formerly I made four or more full rounds of calls each year. In the present scattered condition of the parish it is not possible to make more than one round annually. This with the special calls constantly demanded has kept one in touch with individuals as well as with families.

For whom is all this work especially intended? Principally for the unchurched; only very many of them soon become church-

at the chapel. Those who do not must be sought at their homes. But no class, churchd or unchurchd, rich or poor, has been neglected; it is strictly a ministry at large.

Why visit those who are so far away? Because only thus can the work be completed, that is, the development of Christian character. This takes time, and our rule is to hold to them as long as they hold to us.

What results have been attained? Individuals and families have become self-supporting. Pupils have been educated at the public schools and higher institutions and are filling responsible positions in the nation. Christian workers have gone out through the land.

As the Fraternity provides no funds for the poor's purse, we have been under a great debt of gratitude to the Tuckerman Circle, as well as to many individuals, for constantly supplying the financial means through which this work has been carried on among the less favored. To physicians also our thanks are abundantly due, and to many a personal friend for a large amount of work which money could not purchase, but which required very generous and very persistent labor.

I cannot omit this occasion of bearing testimony to the long, able and faithful co-operation of my devoted assistant, Miss Frances S. Merrill. While all will agree as to her wonderful adaptation to her work, yet no one knows so well as I do how faithfully and skilfully she has performed her arduous duties. To say that for all these years neither of us has had a word of discord with any person, and that no party spirit has had an existence in Sunday School or parish, is a matter for great satisfaction.

The Fraternity may well be congratulated upon securing the services of Rev. Christopher R. Eliot to continue the chapel work. Right heartily has he been received and many stand ready for a cordial co-operation in his work.

I cannot express my thanks to the various officers and workers of the Fraternity who have done so much to render my work pleasant and profitable in all these many years.

All of which is respectfully submitted.

S. H. WINKLEY.

April 6, 1896.

## NEW SOUTH CHURCH.

To the Executive Committee of the Benevolent Fraternity of Churches in the City of Boston :

GENTLEMEN,—This report can cover only the four months during which I have been with the society except to state, in a general way, that the interregnum between July 1, 1895, and January 1, 1896, when this church was without a pastor, resulted in the loss of several members and some valued workers ; and the uncertain prospect of continuance discouraged some who still remained with the church. Little was done except to maintain the Sunday School and morning service until January 1, when the forces of the society came together to do what could be done.

Before stating what has been done, it is justice to the congregation to say, an important obstacle in the way of success has been the general feeling in the church and community that there was no certainty of continuing beyond July 1. This has discouraged the workers from undertaking work which would require longer time to even inaugurate, and people who have come to services have not felt like identifying their interests with those of a church whose future seemed, to say the least, problematical.

Nothing but the greatest loyalty on the part of the congregation — and the loyalty and unanimity of the people of the New South Church is a praiseworthy fact — could have held the forces together under such discouragements.

With this apology that the results are no greater, I may report the work of the past four months as follows :

The morning congregations have regained the attendance of previous years, at least an attendance equal to the average of the past three years. The Sunday School is in about its usual condition, having an average attendance of some seventy or eighty, and a com-



petent corps of teachers working under the superintendence of Rev. James Henry Wiggin.

The Woman's Alliance has held regular meetings on the second and fourth Friday of each month, with interesting business and literary program. Mrs. Sprague has served as president. The ladies have given monthly suppers and sociables, which have been well attended. Several affairs of one kind or another have been conducted by the Alliance for the purpose of raising money, which has resulted in gaining goodly sums for the work of the church.

The most noteworthy feature of the season's enterprise is the newly organized Young People's Religious Union, which has held regular meetings on the first and third Friday nights of each month and a religious service every Sunday evening. Several of the Friday evening meetings have been religious in their character, especially that held on Good Friday night, when appropriate music was rendered and an address on the significance of the day was given by Mrs. Sprague. Other Friday evening meetings have been of a literary and social character, and have been well attended, several of the social meetings securing an attendance of about 100, mostly young people.

The Sunday evening meetings of the Union have gratified all concerned by the interest and spirit they have developed. The young people are thrown as far as possible upon their own responsibility, and urged to conduct the meetings and prepare simple papers on spiritual themes. Mrs. Sprague has been in constant attendance upon these meetings, supplementing the words of the young by such counsels as she deemed wise and fitting, and on several occasions, when the committee of the evening has been unable to provide a leader or essayist, she has held herself ready to fill the breach and make the evening a success. An average attendance of about forty shows outwardly only a small part of the success of these meetings, which can be traced best by the growing spiritual life of the young people who attend them.

The young people have, during the season, presented one dramatic entertainment and arranged another evening of "Music and Mystery," which have been most enjoyable and fairly profitable. At the latter of these entertainments an admission of only ten cents was charged, with the result that \$22 were netted to the treasury.



This report should mention also a series of nine entertainments which were given in the church vestry by Miss Gertrude Capen and her pupils. These were free recitals, for which the Parish Committee donated the use of the room. Miss Capen and several of her pupils are identified with the church; and the result was that most of our own and many other people came gladly. Two hundred or two hundred and fifty people were in attendance at each recital. These were in themselves instructive and elevating, and must have served to acquaint the community with the location of the church, at least.

As to the work of the acting pastor I may state that I have filled the pulpit each Sunday morning with but two exceptions, one Sunday in March when Rev. Philip J. Thacher of Needham preached, on Easter Sunday when Mrs. Sprague occupied the pulpit; that I have attended the week evening meetings with but few exceptions; that the mornings, except Mondays, have found me in the study to answer all demands; and that I have endeavored to discover and locate the people who are really identified with this movement.

Some of the pressing needs are: First, to give the community and the congregation positive assurance of the permanence of the organization and usefulness of this church; second, to persuade a goodly number of earnest religious workers to identify themselves with the work of this Sunday School and parish. Third, some new enterprises in the way of study class work, classes in literature and general education, not to be had elsewhere, conducted especially for the young men and women who fill the boarding houses of this vicinity. In this direction there is also an opportunity for a winter season of educational, elevating entertainments, as is proven by the experiment of Miss Capen's recitals the past year. All this could be realized with but very minor expense. Fourth, last but not least of the needs, I wish to mention the urgent necessity of some good music to make richer and more attractive the Sunday services of the church. The present method of congregational singing is very satisfactory to the older and more loyal members of the church, but repeated instances might be mentioned where lack of musical service has lost the church the attendance and support of able persons. It is my opinion that without greatly increasing the expenses a regular choir — partly volunteer — could be arranged, and this,

augmented by some outside talent, could be made an attractive feature for vesper services, and possibly for a mid-week evening religious service through another winter.

Nor would I minimize the religious or intellectual work of the pulpit in all this, for there are people in the church and community who demand and require that also. I mention these as necessary aids to the pulpit work to which they should, in my opinion, be subordinated, and which they can certainly be made to serve.

All of which I respectfully submit to your consideration.

LESTER W. SPRAGUE.

## UNITY CHURCH.

To the Executive Committee of the Benevolent Fraternity of Churches in the City of Boston :

GENTLEMEN,—The year's work at Unity Church has been one of steadily growing interest. The pastors in charge moved into the parsonage in June and their presence and more constant participation in the life of the community has had a good effect. No line of work has been more prominent and uniformly prosperous than the distinctly religious. As there have been no volunteer workers and no funds to secure expert service, except in musical instruction, no industrial work has been attempted. The educational work has been carried on by the pastors as far as possible with the many demands made upon their time. A mothers' class has been in progress all through the year with constant attendance and excellent results. It has been the aim to concentrate upon the few things most vital in life rather than dissipate our energies over a large number of efforts. The list of meetings is in part as follows :

Sunday, 11 A.M.	Children's Church.
Sunday, 3.30 P.M.	Popular lectures (during winter).
Sunday, 7.30 P.M.	Preaching service.
Monday, 4.30 P.M.	Juvenile Temple.
Tuesday, 8 P.M.	Choral Union.
Wednesday, 3 P.M.	Mothers' Meeting.
Wednesday, 4.30 P.M.	Elocution Class.
Wednesday, 7 P.M.	Singing Class.
Thursday, 8 P.M.	Christian Endeavor Society.
Friday, 7 P.M.	Singing Class.
Friday, 5 P.M.	Children's Supper (monthly).

CHILDREN'S CHURCH.—As it was exceedingly difficult to procure teachers for a Sunday School, the experiment was tried in summer while the morning service was suspended of putting the children into one class, which soon evolved into a regular church service.

It was so generally liked and seemed such a marked advance that it has been continued through the year with continued success. There has been a largely increased and more constant attendance and the effect has been good, bringing the children and pastor nearer together and enabling him to teach the lessons of life more directly.

MUSICAL INSTRUCTION.—The money provided for musical instruction has yielded large return. Mr. Blackmore, the director, has won his way to the confidence of the people, and a Choral Union has been formed of thirty members. The cantata of "Daniel" was performed in a very satisfactory manner, and the Sunday evening singing is inspiring. The children have been under special instruction throughout the season and have made great progress.

THE CHRISTIAN ENDEAVOR.—A society of Christian Endeavor was formed early in the summer. It numbers forty-two members and has a very constant attendance and unabated interest. The members take turns in leading the meetings, and often fifteen or more take part by speaking or reading. It has seemed to supply just the element of religious life needed. The members chose to have it in the midweek rather than on Sunday.

THE MOTHERS' MEETINGS.—These have furnished opportunity for a course of systematic instruction in all the things that make for the good of the home. The attendance has been about thirty.

OUTING WORK.—During the summer a good work was done in the way of providing outings for children, invalids and elderly people. Many children were sent out by the help of the "country week" of the Y. M. C. U.

A tent was placed on the beach at Oak Island and parties of mothers and children and elderly people were taken down for the day. The happiness of these excursionists was unbounded, in some cases pathetic. One poor mother had not been to the beach in twenty years. One friendless woman said at the close of the day, "I did not know I could be happy." The cost of these excursions was partly paid by friends in the city.

As there is no fund for this work, we can only continue this kindness to those "shut in" by fortune, as we may be able to find contributors. For one dollar we can give two people a whole long day of happiness, a day to make a bright memory for all the year.

PHILANTHROPIC WORK.—The Tuckerman Fund has been admin-

istered, and that with a large supply of clothing from the Second Church and the Meeting House Hill, and some contributions from private sources have enabled us to meet every case of deserving need that has come to our notice. In several cases work has been given. Something has been attempted in the way of tenement reform.

Finding that it is of little use to try to help people while they remain in dark and unwholesome tenements, we have succeeded in putting a block of tenements under strict sanitary supervision, and have removed several families out of unwholesome surroundings into light and cleanly rooms.

In this block we have placed our teacher of Sunday kindergarten as a centre of influence, and a stamp bank, a drawing class, a library help the moral education.

FOR CHILDREN.—The work for children has been carried on energetically and with conscientious purpose. The children's church has its department of the Sunday kindergarten presided over by Miss Josie Ferris. The Juvenile Temple gives opportunity to teach social and parliamentary forms as well as temperance principles. The children's suppers have furnished an excellent chance to train in table manners, serving, and many little household arts.

An elocution class has met throughout the season. The summer school was a decided success. A flower mission, carried on by help of the children, sent out about a hundred bunches of flowers each week to the sick.

It has been a busy year and everything undertaken has had a fair result of good or gain. A few new people have come to us; there has been a large addition to the number of children under our care.

If funds were available for class work, especially gymnastic work, it would be a help. The outlook for the future is encouraging; with careful work and a moderate outlay of expenditure, good results are assured.

HERBERT WHITNEY,  
MARY T. WHITNEY.

## THE NORTH END UNION.

To the Executive Committee of the Benevolent Fraternity of Churches in the City of Boston :

GENTLEMEN,—A report of the work of the Union for the past year is chiefly a report of educational methods. The problem of how best to quicken the moral, intellectual and social life is one that all serious workers in fields like that of the Union are still engaged in solving. It is easy to do work that shall make a show, it is hard to perfect work that shall be solid and have lasting results. It is easy to grasp the outstretched hand and give to those who desire, but when there is little or no desire, no yearning for something better, demand and supply have both to be created. The route circuitous and often experimental, it is long and difficult, but we work always with the encouraging assurance that here “failures are but stepping stones to success.”

The Union has during the year carried on the following work, each effort, we believe, having in it an element of distinct value :

- GYMNASIUM.—Young men, one evening, W. S. Cummings, instructor.  
Boys, two evenings, C. E. Lauriat, Jr., instructor.  
Young ladies, one evening, Miss C. E. Maxwell, instructor.
- PLUMBING SCHOOL.—Practical work, two evenings, W. H. Haskell, instructor.  
Mechanical drawing, one evening, Prof. E. W. Smith, instructor.  
Lectures, one evening, by David Smith.
- MAKING APRONS.—Under Miss George and Miss Lane.  
Whole number girls, 20. Average attendance, 15.
- CROCHETTING.—Under Miss Whitney.  
Whole number girls, 14. Average attendance, 10.
- CALICO DRESSES AND UNDERWEAR.—Under Miss Rothenberg.  
Whole number girls, 25. Average attendance, 18.
- BUSY BEE CLUB.—Assisted by Mrs. Channell and Miss Misner.  
Whole number girls, 35. Average attendance, 30.
- MILLINERY.—Advanced, two evenings, Mrs. Adele B. Lewis, instructor.  
Beginners, one evening, Mrs. Adele B. Lewis, instructor.

DRESSMAKING.—Advanced, two evenings, Miss Susan True, instructor.

Beginners, one evening, Miss Bowden, instructor.

Whole number girls, 28. Average attendance, 20.

DAY DRESSMAKING.—Every day except Saturday, Miss Susan True, instructor.

Six months' course, 25 hours a week.

15 hours per week devoted to the theory and practice of dressmaking.

6 hours per week devoted to fine sewing.

4 hours per week devoted to drawing.

MENDING AND DARNING.—Under Miss Agnes Lincoln, Miss Howe and Miss De Long.

Whole number girls, 35. Average attendance, 25.

COOKING.—Under Miss Shattuck and Miss Tyler.

Whole number girls, 14. Average attendance, 10.

READING.—Under Miss Appleton.

Whole number girls, 25. Average attendance, 20.

SEWING.—Under Miss Appleton.

Whole number girls, 13. Average attendance, 10.

PAPER FLOWER MAKING.—Under Miss Sweet.

Whole number girls, 18. Average attendance, 12.

FREE-HAND DRAWING.—Under Mrs. E. G. Niles.

Whole number boys, 18. Average attendance, 9.

CLAY MODELING.—Under Miss Stanwood.

Whole number boys, 17. Average attendance, 5.

TEN LECTURES ILLUSTRATED BY THE STEREOPTICON.—

February 8. Venice . . . . . John Lyman Faxon.

February 15. From Egypt to Sinai . . . . . Prof. H. G. Mitchell.

February 22. Washington's Birthday Celebration.

Speakers: Mr. Edwin D. Mead and Rev. Charles F. Dole.

March 7. South Africa . . . . . Capt. George F. Hollis.

March 14. Constantinople . . . . . Rev. G. P. Gilman.

March 21. Highways and By-ways of the Alps, Rev. Harold Marshall.

March 28. A Tour of Japan . . . . . Rev. Dillon Bronson.

April 4. Spain . . . . . Clarence H. Blackall.

April 11. A Hop and Skip through Europe . . . . . Henry C. Carey.

TALKS ON TRAVELS IN FRANCE.—By Mr. Richard Ware.

Whole number boys, 15. Average attendance, 10.

SATURDAY MORNING SEWING CLASS.—Twenty teachers, three of whom were formerly in the school.

Whole number girls, 159. Average attendance, 125.

SUNDAY SCHOOL.—Twenty-one teachers.

Whole number, 174. Average attendance, 117.



ENTERTAINMENT CLASS.—Under Mrs. Channell.

Whole number girls, 35. Average attendance, 33.

ENTERTAINMENT CLASS.—Under Horace L. Channell, assisted by H. Friedberg.

Whole number boys, 30. Average attendance, 20.

MOTHERS' MEETING.—Under Miss Frothingham.

Whole number, 8. Average attendance, 8.

STAMP SAVING.—Under Horace L. Channell.

Whole number of depositors, 52.

SINGING CLASS.—Under Miss Dexter and Miss Porter.

Whole number girls, 40. Average attendance, 30.

YOUNG LADIES' SOCIAL CLUB.—Assisted by Mrs. Channell and Miss Misner.

Whole number girls, 12. Average attendance, 10.

PLAY ROOM FOR LITTLE ONES.—Five afternoons, under Mrs. Channell.

Whole number, 90. Average attendance, 60.

GOOD WILL CLUB.—Eight teachers.

Whole number girls, 85. Average attendance, 60.

GAMES.—Every evening except Sunday.

READING ROOM.—Every evening.

PUBLIC BATHS.—Every day in the week.

## SUMMER WORK.

SUMMER SCHOOL OR PLAY ROOM.—Seven weeks, of five days each, under two kindergarten teachers and one assistant.

Average daily attendance, 170.

FLOWER WORK.—Eight weeks, two days each.

Whole number of girls, 52.

of visitors, 71.

of visits made, 3,185.

of bouquets, 3,850.

SEWING CLASS.—Conducted by Mrs. Channell. Opened May 20, closed June 22; one afternoon and two evenings a week.

Whole number girls, 30. Average attendance, 25.

SEWING CLASS.—Conducted by Mrs. Channell. Opened July 31, closed August 29. Three days, four hours each, a week.

Whole number girls, 35. Average attendance, 20.

Whole number of paid teachers, 13.

Whole number of volunteer teachers, 68.

PUBLIC BATHS.—The first year of the public baths ended December 1, with a record of 5,719 baths. The patronage has steadily

increased from the beginning, and the same months this year show an increase of nearly one hundred per cent over last. A moderate charge of ten cents for men and five cents for women and children is made. The deficit last year was about \$300, and while it is hoped the deficit will be less each year, it is not expected the baths will be self-supporting, as the facilities are too limited. It is felt, however, that the investment is one of the best possible.

In view of the present consideration of the question of municipal baths, it is interesting to note that a large number of people want bathing facilities and are willing to pay for them.

A recent report on municipal baths in London indicates that they are patronized by women only to a limited extent, yet our experience is quite to the contrary. Of the 5,719 baths given, 2,378 were taken on two days in the week by women and girls, and 3,341 by men and boys on five days in the week.

The reason for the apparent indifference on the part of the women of London undoubtedly grows out of the fact that a woman hesitates to go on the street any distance from home without being "dressed up." If it is made the occasion of too much trouble, she will give up the bath rather than go. If this is true it would seem that best results can be obtained by bringing the bath house to the people rather than bringing the people to the bath house.

DEBT ON ACCOUNT OF RECONSTRUCTION.—When the Union was rebuilt the directors agreed to assume the responsibility of the expense "to the best of their endeavor" above the amount provided for. Except the generous contribution of \$600 by Mr. Tufts, the honor of extinguishing belongs to the ladies of the board. They, by personal solicitations, reduced the debt \$1,600. By months of persistent effort, in spite of discouragements which would have made others of less determination give up the project, they initiated the Portrait Exhibition, and in conjunction with another organization carried it forward to success, both from an artistic and financial standpoint. Thanks to them our debt is paid and we are now left free to use such funds as may be given us to extend the work of the Union.

LIBRARY.—A little more than a year ago an effort was begun to build up a library. A catalogue of books wanted with a circular letter was sent out. We acknowledged last year the kindness of the

Boston publishers and generous friends in response to this appeal. Since then the Channing Club has contributed fifty dollars' worth of books, Miss Hannah P. Kimball as many more, and Miss Sarah G. Putnam about twenty-five volumes, all new and carefully selected.

We desire to extend to them and many other generous contributors our thanks. Our library numbers over five hundred volumes. The shelves are not full, however.

MOTHERS' MEETINGS.—Every Wednesday afternoon a group of women have met Miss Frothingham at the Union, except one afternoon in the month when they met at her home to sew. A mental stimulus to a more thoughtful life was given by Miss Frothingham reading from some helpful, interesting book, the two hours intercourse ending with some simple refreshment served in a dainty, attractive way. The interest has steadily grown and the numbers have increased.

LOAN PICTURES.—In connection with these meetings Miss Frothingham has established a collection of pictures, mostly carbon photographs of works of art, carefully selected and simply framed. These pictures, ready for hanging, are loaned to them for two weeks, after which they are returned and others taken. The value of this cannot be weighed or measured, but of its real worth as a moral force there can be no doubt. Environment is responsible for much that makes or mars a better life and living, and this is an added ray of sunlight.

TRADE SCHOOL FOR DRESSMAKING.—Through the generosity of Mr. Tufts we were enabled to open in November a day class in dressmaking under the instruction of Miss Susan True. The course covers six months of five hours a day, five days in a week, the tuition being \$30. The pupils have been very much in earnest, often working over time, and their interest has continued through the entire course. The aim is to lay the foundation of the trade by careful, systematic plan of instruction, and thereby fit for a vocation in life. The Union hopes this may help serve as an object lesson, in educating the public to a realizing sense of the importance of making the same thoughtful preparation for handicrafts as is made for the professions.

PLUMBING SCHOOL.—The plumbing school opened in October. More than fifty applications were made for its twenty-nine benches.

Twenty lessons in mechanical drawing have been added, without additional charge, to the course this season. Mr. David Smith, ex-president of the Master Plumbers' Association, has given the lectures, to whom our thanks are due for his sincere efforts to promote the welfare of the school.

YOUNG LADIES' GYMNASIUM.—The young ladies' class in gymnastics, under the instruction of Miss C. E. Maxwell, has been one of the most satisfactory. The Swedish system, as taught in this class, makes demands upon mind as well as body, and the excellent results were well exemplified in the exhibition at the close.

FREEHAND DRAWING.—A group of a dozen boys under the instruction of Mrs. E. G. Niles has done creditable work in freehand drawing. The regular attendance and keen interest of the boys emphasize the enthusiasm of the teacher, and indicates this to be one of the best means of holding the boy in an intelligent way.

Mrs. Channell, as matron of the Children's House, has manifold duties: She gives pleasures to the little ones, binds up the broken-hearted, visits the sick, is counselor and friend, helps the girls with their sewing, trains them for concerts and operettas and gives herself unsparingly wherever she is needed.

Mr. Channell, as my assistant, is, as ever, devoted to the welfare of the Union. He comes into close personal relations with the boys and young men, and has won their esteem and friendship.

Our warmest thanks are due to Mrs. E. G. Niles, who has kindly consented to serve on the Children's House Committee; to Miss Barnes, Miss Snow and Miss Bibbey, of the Saturday morning sewing class; to Miss Mead, of the Good Will Club; to Miss C. E. Maxwell, of the girls' gymnasium; to Mr. Charles E. Lauriat, Jr., of the boys' gymnasium, and to the many other volunteer workers who have devoted themselves so earnestly and faithfully to the interests of the Union.

The Union is fortunate in having men and women of large experience upon its Board of Directors. The ladies have given personal attention to the plans of work, its supervision and selection of teachers. Very much of the work herein detailed is theirs.

SAMUEL F. HUBBARD.

## SUMMER WORK OF THE UNION.

Flower Mission — Branch of Mutual Helpers every Tuesday and Friday under the direction of Mrs. Channell.

Whole number of bouquets . . . . .	3,186
Whole number of visits . . . . .	2,577
Whole number of distributors . . . . .	30
Average number of distributors each day . . . . .	17
Whole number of visitors . . . . .	55
Expense: Secretary, 50 cents a week, 9 weeks . . . . .	\$4 50
Shears to replace those taken . . . . .	34
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	\$4 84

WINDOW GARDENING.—Sold five single horse loads of loam; sold 349 packages flower seeds, also flower pots. Deficit, \$1.35.

WATER COLOR DRAWING.—Two afternoons a week; 8 weeks; 16 lessons. Average attendance, 8.

Cost: Teacher . . . . .	\$8 00
Material . . . . .	3 77
	<hr/>
	\$11 77

EXCURSIONS.—Three to City Point, 35 each time; one to Lexington, 15 boys, 17 girls,—32; one to Nantasket, 22 girls, given by Miss Tower.

Received from Y. M. C. Union 100 car tickets.

Mr. Waldron, city missionary, 50 car tickets.

Money paid out for refreshments, \$2.80.

SEWING SCHOOL, conducted by Mrs. Channell.

Opened July 29, closed August 27; two days a week, 9 to 12 and 1.30 to 5 P.M., each day. Whole number of pupils, 28; average attendance, 20.

*Garments made:* 6 skirts; 2 drawers; 1 bathing suit; 5 waists; 28 dresses; 1 apron; 4 patchwork.

*Cloth sold:* Dress goods, 162 yards; bleached cloth, 10 yards; linings, 5 yards; muslin, 5 yards.

No expense for material of any kind.

## PUBLIC BATHS.

December 1, 1895, to September 1, 1896, 9 months.

Whole number of baths . . . . .	6,309
Men . . . . . 1,678	Women . . . . . 2,019
Boys . . . . . 1,300	Girls . . . . . 1,312

*Expenses,—9 months.*

Labor . . . . .	\$392 86
Laundry . . . . .	65 44
Repairs . . . . .	62 75
New towels . . . . .	9 30
Soap . . . . .	20 00
Incidentals . . . . .	2 97
Total . . . . .	\$553 32
Cash from baths . . . . .	395 86
Deficit, 9 months . . . . .	\$157 46

Gas and coal not included in this expense.

Towels on hand, 225, including 85 new ones bought.

Three largest months in attendance: June, 848; July, 1,049; August, 1,001.

## SUMMER SCHOOL

Opened July 6, closed August 28; 8 weeks. Four sessions a day, two in the forenoon and two in the afternoon. Two kindergarten teachers, as principals, and two assistants.

Average daily attendance . . . . . 272

Average attendance by sessions:

9 o'clock session . . . . . 63	2 o'clock session . . . . . 79
10.30 o'clock session . . . . . 65	3.30 o'clock session . . . . . 64
Smallest number any one day . . . . .	228
Largest number any one day . . . . .	338
Smallest number any one session . . . . .	31
Largest number any one session . . . . .	123

*Expense.*

Salaries of teachers, \$18 per week, 8 weeks . . . . .	\$144 00
Material . . . . .	26 45
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	\$170 45

## MORGAN CHAPEL.

To the Executive Committee of the Benevolent Fraternity of Churches in the City of Boston :

Except in the item of giving the morning breakfasts, all the lines of good work that have previously been carried on at Morgan Chapel have been continued during the year past. Several new lines of work have also been begun, and the whole effort put into a system with this definite object : *To interest the people of the immediate neighborhood in the purposes of the Chapel.*

These purposes have ever been to keep those needing us in body, soul and spirit, *i.e.*, materially, socially and spiritually.

Our system as has been carried on is seen in the following outline of work :

## I. Spiritual :

1. Regular Sunday services : 10.15, prayer-meeting ; 10.45, preaching ; 12.00, Sunday School ; 3.00, Junior League ; 6.30, Epworth League ; 7.30, Evangelistic service.
2. Tuesday evening, class meetings.
3. Friday evening, prayer-meeting.
4. Cottage meetings.

## II. Industrial :

1. Co-operative Industrial Schools : Giving work to the unemployed in printing, carpentering, shoe-repairing, etc.
2. Dorcas work : Sewing, etc., furnished to needy women out of work.
3. Finding work for the worthy unemployed and worthy help for those needing labor.
4. King's Daughters' Circles.

## III. Medical :

1. Indoor patients treated by Medical Mission doctors one hour each day.
2. Outdoor patients treated at call.
3. Baths.



## IV. Educational :

1. Reading room, open daily.
2. Saturday Industrial School for children.
3. School of Handicraft : Evening schools for adults where printing, carpentering, shoe-repairing, tailoring, painting, drawing, etc., are taught Monday and Thursday evenings during fall and winter.

## V. Social and Amusement :

1. Monthly church gathering.
2. Wednesday night temperance meeting.
3. Saturday night concert and rescue work.
4. Scotch Working Girls' Club.

Some of these features need a word of explanation :

THE CLASS MEETINGS.—These are a part of every regularly organized Methodist Church, but were never introduced at the Chapel. Every member of the church is assigned to a class. A leader is appointed who co-operates with the pastor in seeking their spiritual welfare. The two classes at Morgan Chapel under the leadership of J. B. Ridgeway and George Gamlin have been a source of great help to the work.

THE COTTAGE PRAYER-MEETINGS.—These have been conducted under the care of the spiritual department of the Epworth League. Much spiritual comfort has been carried to those who were sick or unable to attend church, and some indifferent ones have thereby become interested.

CO-OPERATIVE INDUSTRIAL SCHOOLS.—This was the outgrowth of our school of handicraft mentioned later. The demand for work and not charity we felt must somehow be partially met. We are delighted with the success that has followed the co-operation of our friends. Several printers, shoe-makers and carpenters, whose families were destitute and in despair, have been helped at the right moment and they have maintained their manhood and are now in regular positions. The work has been made nearly self-supporting. With a little financial backing it can be enlarged and made a source of great help. It has been carried forward on the following platform :

- Purpose : 1. To furnish remunerative work to the unemployed.  
2. To provide a trade for the unskilled.

Support : Dependent wholly upon the business patronage and

sympathy of persons and organizations who desire to lend a hand of help to those who are trying to improve their condition in life.

**Guarantee:** A first-class workman is in charge of each department, hence we guarantee that every piece of work we undertake to do shall be finished in a first-class manner.

**Prices:** We do not cut prices, but we give the lowest prices in which is placed honest material and honest wages.

**Wages:** We pay by the piece and at Union prices.

**Departments:** Printing, shoe-repairing, carpentry and cabinet-making.

**MEDICAL MISSION.**—This work has caused some confusion owing to a misunderstanding of its object. Some outside our community have thought it was simply putting another dispensary in our neighborhood. When they have learned, however, that the Christian doctors who gave their services without charge, did so from pure missionary purposes, and the patients were afterwards visited in their homes by our workers, and that this agency was one of the best features of the whole work of the Chapel in gaining the good-will of the people and bringing them to the regular services, those who were at the first lukewarm or hostile are now among the most ardent supporters of this work first begun by the great Physician years ago in Gallilee. During the summer months this work will be dropped to be opened again in September.

**BATHS.**—By the generous donations of interested friends, two tubs and one shower bath have been put in the basement. They have been a source of great blessing to those needing them and who have no facilities for bathing in their tenements. Moreover, the wood sawing and water bathing tests have been effectual in driving from us many whom the rescue missions and city institutions can better handle.

**READING ROOMS.**—New paint, fresh literature, a soda water fountain generously donated by J. W. Tufts, Esq., facilities for writing, etc., have transformed this place, and helped many a person to spend his time more profitably than in the numerous saloons and other sinful resorts near by.

**INDUSTRIAL SCHOOL FOR CHILDREN.**—Under the continued management of the Misses Hobart, with their capable assistants, the month of May will close the most successful year of this most suc-

cessful school in Boston. These young ladies deserve the greatest praise, and should receive a far more generous support for this magnificent work they are carrying on here for the children.

**SCHOOL OF HANDICRAFT.**—This was opened in November and continued through thirty lessons. Classes were formed among adults in printing, carpentering, shoe-repairing and tailoring. There was an enrollment of above thirty and the average attendance was about twenty. There was remarkable progress among the pupils. A paper was set up and published by the class in printing department. It has been continued monthly since — “The Morgan Chapel Mirror,” price twenty-five cents. The cobblers mended their own and their neighbors’ shoes, and the cabinet makers and tailors did some very creditable work. The success promises better things for another year.

**THE MORGAN CHAPEL TOTAL ABSTINENCE REFORM GUILD** is an organization grown out of our Wednesday night temperance work. It is connected with the State Reform Clubs and is doing a fine work.

**THE SATURDAY NIGHT CONCERT AND RESCUE WORK.**—This has probably been the most popular service carried on at the Chapel this year. Some Young People’s Society has given a literary and musical entertainment from eight to nine o’clock. Another band of workers would then continue a gospel-temperance service until after the saloons closed. This service has saved to many a family the husband’s week’s wages and a sober brain. It has also drawn many a young man and woman away from the pitfalls of ruin all about this place. These concerts will close with April. Another season we expect they will become far better and more effective in saving the lost and unwary.

This report is now too long. In closing let me say that the attendance at the regular services of the church and Sunday School has slowly but regularly increased, and the constant remark of our visitors is upon the improved character of our regular attendants. If a few persons who can would give some of their money to develop these enterprises now under way, and others who can would give themselves to lend stability and character in a few places of responsibility where we need them in our work, we should have great courage and faith that a permanent neighborhood work of reformation and transformation could be wrought in the most wicked English speaking district in Boston.

Sincerely,

E. J. HELMS.

## PARKER MEMORIAL.

To the Executive Committee of the Benevolent Fraternity of Churches in the City of Boston :

GENTLEMEN,— I submit to you my third report of the work at Parker Memorial. The work has not been unlike that of previous years, yet we can say that this year's work has been an advance over the previous years. Our classes have been well attended, especially those of the adult work, which is a new feature at Parker Memorial. We have taken great care that the teachers should be of the best. Our Millinery Class is taught by a graduate of Pratt's Institute, and all our classes have competent teachers who have been faithful in their work.

During the year the Superintendent has visited young People's Guilds and Societies, and has been able in this way to get a great deal of help from the young people which heretofore has not been given. They have helped us with money, and have given us their personal aid in the work. They have also given us an invitation to visit them again, that they may be kept in touch with the work. There is a growing demand at the building for adult classes, and more time and study have been given to the formation of these classes than in previous years. Adult classes are an advantage to us, as they bring those to the building who are able to pay in part for what they receive. Nearly every class at Parker Memorial this year has paid something towards its support.

We are in a neighborhood where the foreign population is rapidly increasing, and they being small wage earners, cannot give us a large class fee. We must not here forget to give the Carpentering Class the credit which is due them toward improving the building. They have sheathed stairways, class rooms, laundry room, and made gymnastic apparatus. In our Printing Class we have been able to do outside work sufficient to pay for all new material and stock, also the printing for the building. We have issued a paper called "Parker Memorial." Thus you will see that these classes are valuable on

account of their work, enabling us to have things which otherwise would have been impossible.

Our philanthropic work is increasing, and our applications this year have been largely American and English. Their troubles have been large and varied, from the deserted wife, prison convict and abused child, to the man who wished a burying lot. In many instances employment has been found for them, and no one has been turned away who, after careful consideration, has been found worthy, without some help being given, if only temporary.

We were able again this year to distribute jellies and preserves to "shut-ins," through the kindness of our friends in country churches. Free ice distributions, free rides, excursions and various classes were carried on through the summer months. Our lectures and debates have been well attended. The Sunday evening services are still popular, and the people who come express much regret when they close. As yet we cannot say much in regard to our Young People's Meetings on Sunday evenings, but the outlook is favorable. We are trying, by the wisest and best methods which the broadest and best minds of to-day are using in uplifting humanity, to make Parker Memorial a help to all those who come within its walls, and not only to develop the work at the building, but to have its influence felt throughout the neighborhood by objecting to all places which tend to corrupt the morals of the people. This winter we appeared before the Police Commissioners and were successful in opposing the granting of the transfer of a liquor saloon to within 150 feet of the building.

Many visits have been made during the year among the sick, poor and distressed. During the summer we lost by death three of our oldest boys. One of them was the last of a family of five who had all died of the same disease within ten months. Thus you see how varied is the work at Parker Memorial, and what place it fills in the neighborhood.

We wish to express our thanks to all those who have volunteered their services as teachers in the Girls' Gymnasium, the Elocution, Penmanship and Sewing Classes, the Boys' Brigade, and the young ladies of the Sphinx Club who have been faithful in their Saturday morning work. The amount of work which they have accomplished, and the good they have done, cannot be too highly estimated. We

also cordially extend our thanks to the pastors of the various churches who have so kindly interested themselves in our work, making it possible for us to go before their young people, and to the Executive Board and friends who have, through their generosity, made it possible for us to accomplish the work which we have done this year.

To my assistant, Miss Flora M. Whipple, many thanks are due for her earnest efforts in striving to make Parker Memorial a help to all those who come to us.

Number of boys enrolled . . . . .	326
Aggregate attendance of boys from April 1, 1895, to April 1, 1896 . . . . .	9,846

Average number of boys present per evening . . . . .	64
Aggregate number of boys reading . . . . .	2,820
Number of family visits made by superintendent, assistant and visitor . . . . .	250

Number of boys in—

Tailoring Class . . . . .	6	Cooking Class . . . . .	6
Carpentering Class . . . . .	9	Boys' Brigade . . . . .	61
Printing Class . . . . .	5	Darning Class . . . . .	4
Gymnasium Class . . . . .	51		

Number of girls enrolled . . . . .	200
Aggregate attendance of girls from April 1, 1895, to April 1, 1896 . . . . .	2,628

Average number of girls present per afternoon . . . . .	33
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Number of girls in—

Cooking Class . . . . .	8	Embroidery Class . . . . .	5
Millinery Class . . . . .	6	Laundry Class . . . . .	7
Sewing Class . . . . .	32	Piano Lessons . . . . .	2
Elocution Class . . . . .	5	Worsted Work . . . . .	7

Mixed classes for boys and girls—

Wood Carving . . . . .	11	Penmanship . . . . .	6
Elocution . . . . .	7	Painting . . . . .	3

Adult classes—

Cooking Class . . . . .	4	Millinery Class . . . . .	4
Gymnasium . . . . .	31	Dressmaking Class . . . . .	9



## SUMMER WORK.

## VACATION SCHOOL.—

Aggregate attendance . . . . .	463
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Average attendance . . . . .	20
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## WOOD CARVING.—

Average attendance . . . . .	5
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SAND GARDEN.—Through the kindness of the owner of the property adjoining the building we were able to use the spare ground for a sand garden, and it was much enjoyed by the little ones.

Aggregate attendance . . . . .	354
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Average attendance . . . . .	20
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## SINGING CLASS.—

Average attendance . . . . .	20
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HALF HOUR TALKS TO BOYS AND GIRLS.—Every Thursday evening during July and August the superintendent and his assistant gave these talks. General subject: Home Life and Health.

Aggregate attendance . . . . .	122
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Average attendance . . . . .	19
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FREE ICE DISTRIBUTION.—Two hundred tickets were given out to the sick ones upon a receipt from a physician.

FRESH AIR EXCURSIONS.—The same plan was used as last summer.

Number taken on these excursions . . .	355
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## GYMNASIUM CLASSES.—

Average of adult class . . . . .	13
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Average of boys' class . . . . .	11
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## COOKING CLASSES.—

Average attendance of boys . . . . .	4
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Average attendance of girls . . . . .	3
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Average attendance of maids . . . . .	3
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## LAUNDRY CLASS.—

Average attendance . . . . .	5
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## WOOD CARVING CLASS.—

Average attendance . . . . .	7
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## CARPENTERING CLASS.—

Average attendance . . . . .	4
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## DRESSMAKING AND MILLINERY CLASSES.

Average attendance	.	.	.	.	.	6
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## BOYS' BRIGADE.—

Average attendance	.	.	.	.	.	24
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## PENMANSHIP.—

Average attendance	.	.	.	.	.	3
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## SEWING CLASS.—

Average attendance	.	.	.	.	.	23
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## DARNING CLASS FOR BOYS.—

Average attendance	.	.	.	.	.	3
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## TAILORING CLASS.—

Average attendance	.	.	.	.	.	5
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## PRINTING CLASS.—

Average attendance	.	.	.	.	.	1
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## ELOCUTION CLASS.—

Average attendance	.	.	.	.	.	3
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## EMBROIDERY CLASS.—

Average attendance	.	.	.	.	.	3
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## PIANO LESSONS.—

Average attendance	.	.	.	.	.	2
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## GIRLS' ELOCUTION CLASS.—

Average attendance	.	.	.	.	.	3
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## WORSTED WORK.—

Average attendance	.	.	.	.	.	5
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## PAINTING CLASS.—

Average attendance	.	.	.	.	.	2
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## BATHS.—

Number of baths taken	.	.	.	.	.	225
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MOTHERS' MEETINGS.—Every Monday evening they gather in the parlor at 7.30 and stay until about ten. All bring their sewing, and every two weeks they are given a short practical talk. Just before going home they are served with tea and crackers. Once a month the mothers invite their husbands to attend the meetings and a small entertainment is provided.

YOUNG MEN'S CLUB.—Meets Tuesday, Wednesday and Thursday evenings of each week. They have their own officers to govern the

club. Their plan of work is : Tuesdays, debates ; Wednesdays, lecture or talks ; Thursdays, social.

DORMITORY.—This room still shelters homeless lads and is the means of helping them to obtain good homes.

#### ENTERTAINMENTS FRIDAY EVENINGS.—

Aggregate attendance . . . . . 4,242

DEBATES.—The Thursday evening debates are very popular, and the usual number have attended each week. The subjects under discussion are treated in a very broad way, and much good comes from the same.

PRACTICAL TALKS TO YOUNG WOMEN.—Six talks were given in the course by Miss Plummer, Mrs. Julia Ward Howe, Rev. Mary T. Whitney, Mrs. Kate Gannett Wells, Mrs. Emily Shaw Forman, and Mrs. Julia Hosmer. Subjects : "Physical Training," "Patriotism," "Personal Influence," "The Social Condition for Young Women," "The Humorous Poetry of America," "A Trip to and through California." (Stereopticon.)

LECTURE.—Rev. Minot J. Savage. Subject : "Social Evolution."

SOCIALS.—These gatherings are the promoters of much good feeling in the neighborhood.

THANKSGIVING DINNER.—Our second dinner was a very pleasant affair, and was provided by the country churches as last year. Our guests were mostly American sewing women and children. The superintendent and assistant prepared the turkeys and most of the vegetables.

SUNDAY SCHOOL.—This school has been changed to a service for young people, meeting at six and closing promptly at seven. Thus far the results are very good.

SUNDAY SERVICES.—Popular services are held every Sunday evening at 7.30 from November to April. The general subject for 1895-1896 : "Outlooks over Life, Duty and Destiny." The speakers : Rev. E. E. Hale, D.D., Rev. Minot J. Savage, Mrs. Mary A. Livermore, Rev. Stopford W. Brooke, Rev. Thomas Van Ness, Rev. James DeNormandie, Rev. Mary T. Whitney, Rev. Charles F. Dole, Mr. George W. Stone, Rev. Charles G. Ames, Rev. William H. Lyon, Rev. Howard M. Brown, Rev. Leslie W. Sprague, Rev. J. M. Pullman, D.D., Rev. S. M. Crothers, Rev. Albert Walkley. Subjects : "Duty Next Our Hand," "Heresy," "Marching Orders from God,"

"A Look Ahead," "The Heart of Socialism," "New Wine in New Bottles," "What do We Mean by Practical Religion," "Carpe Diem : A New Year's Sermon," "The New Theology," "Thou Shalt and Thou Shalt Not," "The Two Selves," "Ours is a Good World," "The Hunger and Thirst for Righteousness," "A New World Problem and an Old World Answer," "A Message of Good Cheer," "A Hero in Africa," "What Success in Life Means," "Public Education in Boston," "The Practical Worth of a Belief in a Future Life," "The American Experiment."

These meetings have been well attended and many have gone away feeling refreshed by hearing the same, and have found new guides by which to live. It is a pleasure to see at these meetings so many young men and young people who come to us every Sunday. There are also a number of men, faithful in their attendance at these meetings, who were present at the Sunday services on the Common last summer.

The following clubs have taken charge of classes and entertainments :

SOCIAL SCIENCE CLUB.—

Sewing Class.

Entertainments.

SPHINX CLUB.—

Elocution Class for Girls.

Piano.

Embroidery.

Worsted Work.

Painting.

HALE UNION OF NEWTON CENTRE.—

Entertainments.

HEREFORD CLUB.—

Entertainments.

SUNDAY SCHOOL FIRST PARISH, CONCORD, MASS.—

Dressmaking Class.

TOLSTOI CLUB.—

Boys' Brigade.

Penmanship Class.

To the King's Daughters, First Parish, Hingham, Mass., Rev. Charles F. Dole, Rev. W. H. Fish, Newton Centre Unitarian Sunday School, Hale Union, Newton Centre, Social Science Club, Young People of the First Congregational Parish of Milton, Mass., our thanks are due for money, and help given for our fresh air excursions.

The Parker Memorial Science Class holds regular meetings every Sunday afternoon.

After a faithful service of thirteen years, our janitor, Capt. Edward D. Mulligan, resigned in October, and Wendell P. Getchell was appointed to the position.

The following clubs and classes have had the privilege of the use of some of the rooms in the building: —

Social Science Club.	The Martha and Mary Sewing
Girls' Fraternity Club.	Society.
Massachusetts Associa'n of Work-	Boys' Fraternity Club.
ing Girls' Clubs.	Tolstoi Club.
Moral Education Association.	Boston Fruit and Flower Mission.
The Woman's Charity Club.	The Ladies' Aid Association.
Parker Memorial Science Club.	The Boston Political Club.

Respectfully submitted,

ARTHUR A. WORDELL.

TREASURER'S STATEMENT.





## BENEVOLENT FRATERNITY OF CHURCHES IN THE CITY OF BOSTON.

1896.				
May 1.	Receipts to date, viz.:	Brought forward	.	\$353,708 28
	Friends:			
	Mrs. Otis Norcross	.	\$100 00	
	Miss Laura Norcross	.	100 00	
	Grenville H. Norcross	.	100 00	
	Mrs. S. H. Winkley	.	1,500 00	
	B. C. Clark, for Common preaching	.	110 00	
	J. Randolph Coolidge	.	25 00	
	Methodist Denomination	.	620 00	
	W. H. P. Robbins	.	10 00	
	Joseph L. White	.	5 00	
	Parker Memorial Science Class	.	10 00	
	Charity Club for Parker Memorial work	.	30 00	
	Free Religious Association for Parker Memorial work,	.	50 00	
	Boston Political Club for Parker Memorial	.	6 00	
	Concord, Mass., Unitarian Church, collection for	.		
	Parker Memorial for dressmaking class	.	32 40	
	Rev. Mr. Dole for Parker Memorial work	.	2 50	
	Estate of Samuel E. Sawyer	.	4,000 00	
	Rev. Wm. H. Fish, Jr., for Fresh Air Fund, Parker	.		
	Memorial	.	5 00	
	King's Daughters, Fresh Air Fund, Parker Memorial,	.	15 00	
				6,720 90
	Gain on bonds sold	.		265 75
				<u>\$360,694 93</u>

1896.				
May 1.	Expenditures to date, viz.:			
	Bulfinch-Place Church	.	\$7,268 84	
	Morgan Chapel	.	2,834 70	
	North End Union	.	6,516 20	
	Unity Chapel	.	3,124 10	
	New South Church	.	2,036 67	
	Parker Memorial	.	6,662 80	
	S. H. Winkley for Jeannie Winkley Fund	.	140 00	
	J. Rayner Edmands for Helen L. Edmands Fund	.	250 00	
	S. H. Winkley, Lienow Fund	.	403 50	
	Paid to Rev. E. A. Horton for distribution from Poor's Purse,	.	15 00	
				<u>\$29,251 81</u>
	Sundries:			
	Printing, postage, stationery, etc., including Annual	.		
	Report	.	\$278 68	
	Salaries of Rev. Edward A. Horton and Clerk	.	1,723 35	
	Clerk hire in Treasurer's office	.	200 00	
	Russell & Putnam, legal services	.	20 00	
	Expenses of preaching on Common	.	134 90	
	Suffolk Conference printing, etc.	.	190 95	
				<u>2,547 88</u>
	Losses on bonds matured	.	187 50	
	Paid into Poor's Purse	.	405 39	
May 1, 1896.	Balance of Fund to date, viz.:			
	Real Estate	.	\$196,000 00	
	Investments	.	129,303 43	
	Cash	.	2,998 92	
				<u>328,302 35</u>
				<u>\$360,694 93</u>

E. and O. E.

WILLIAM P. FOWLER, *Treasurer.*

BOSTON, May 2, 1896.

I have examined the accounts of Mr. William P. Fowler, treasurer of the Benevolent Fraternity of Churches, showing the moneys expended and vouchers received therefor, together with the special and general investments, verifying the securities and the amount of cash on hand, and have found them correct.

GEORGE W. STONE, *Auditor.*



BENEVOLENT FRATERNITY OF CHURCHES

IN

THE CITY OF BOSTON.

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1896-97.

## Meetings and Committees.

The Annual Meeting of the Fraternity is on the first Sunday in May, at which time the officers for the year are chosen. The contributions of the Branches should be paid before the first day of May, when the financial year begins. The other regular meetings are on the second Sunday in October, the second Sunday in December and the second Sunday in March.

The Delegates are divided into monthly Committees. Each Committee, during its month, visits the various Chapels and Sunday Schools.

Delegates are urged to inspect the churches and their work during the week, as well as on Sundays; also to attend the week-day services of the Ministers.

It is very desirable that the Delegates should inform the contributing churches of the working of the Ministry-at-Large.

It is also recommended that the Chairman of the Monthly Committees should call his Committee together, and arrange for visiting upon some definite plan.

The visiting is suspended in July, August and September.

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### NOTE.

The President, Rev. EDWARD A. HORTON, is the Executive Agent of the "Fraternity," and has his office at 25 Beacon Street, Room 7, where he can be found every week-day.

# Benevolent Fraternity of Churches in the City of Boston.

1896-97.

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## OFFICERS.

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### Executive Committee.

REV. EDWARD A. HORTON, <i>President</i> ,	25 Beacon Street
JAMES N. NORTH, <i>Vice-President</i>	. 33 Bowker Street
WILLIAM P. FOWLER, <i>Treasurer</i> ,	931 Tremont Building
FRANCIS L. COOLIDGE, <i>Secretary</i>	. 25 Beacon Street
WILLIAM L. PUTNAM	. . . 50 State Street
REV. JOHN CUCKSON	} 288 Commonwealth Avenue
MISS ANNETTE P. ROGERS	
	. . . 5 Joy Street

### Sub-Committees.

ON MINISTERS AND WORK.	ON CHAPELS.
MESSRS. HORTON, CUCKSON AND MISS ROGERS.	MESSRS. COOLIDGE AND PUTNAM.

#### ON FINANCE.

MESSRS. FOWLER AND NORTH.

## Delegates.

### FIRST CHURCH.

REV. STOPFORD W. BROOKE, <i>President</i>	170 Beacon Street
EDWARD C. BRADLEE . . . . .	113 Beacon Street
G. ARTHUR HILTON . . . . .	551 Boylston Street

### SECOND CHURCH.

REV. THOMAS VAN NESS, <i>President</i> ,	11 Carlton St., Brookline
REV. EDWARD A. HORTON . . . . .	855 Boylston Street
LUKE P. WILLARD, <i>Treasurer</i> . . . . .	82 Water Street
GEN. W. W. BLACKMAR . . . . .	70 Commonwealth Avenue
JOHN CAPEN, <i>Secretary</i> . . . . .	5 Worcester Square

### ARLINGTON STREET CHURCH.

REV. JOHN CUCKSON, <i>President</i> ,	288 Commonwealth Avenue
BENJAMIN M. JONES . . . . .	13 Oliver Street
EDWARD W. GREW . . . . .	89 Beacon Street
WILLIAM L. PUTNAM, <i>Secretary</i> . . . . .	50 State Street
CHARLES E. INCHES, M.D. . . . .	386 Beacon Street

### SOUTH CONGREGATIONAL CHURCH.

REV. EDWARD E. HALE, D.D., <i>President</i> ,	39 Highland St., Rox.
FREDERIC H. NAZRO . . . . .	272 Devonshire Street
WILLIAM P. FOWLER . . . . .	931 Tremont Building
DUDLEY R. CHILD . . . . .	172 West Canton Street
EDMUND S. BRIGHAM . . . . .	67 Chauncy Street

### KING'S CHAPEL.

REV. HOWARD N. BROWN, <i>President</i>	9 Louisburg Square
FRANCIS L. COOLIDGE . . . . .	81 Marlboro Street
ERNEST JACKSON . . . . .	383 Beacon Street
HENRY WILDER FOOTE . . . . .	25 Brimmer Street
FRANCIS P. SEARS . . . . .	85 Mt. Vernon Street

## Delegates.

### CHURCH OF THE UNITY.

JAMES N. NORTH	. . . . .	942 Beacon Street
JOHN C. HAYNES	. . . . .	453 Washington Street
HENRY F. MILLER	. . . . .	86 Boylston Street
FRANK B. THAYER	. . . . .	. 50 Kenilworth Street

### FIRST PARISH, DORCHESTER.

REV. EUGENE R. SHIPPEN	. 46 Sawyer Avenue, Dorchester
HENRY F. HOWE, <i>Treasurer</i>	. . . 120 Kingston Street
W. CHANNING CLAPP, <i>Secretary</i>	. . . 12 Post Office Square
JAMES H. HUMPHREYS	. . . . . 141 Franklin Street
FRANK K. NASH	. . . . . 200 State Street

### CHURCH OF THE DISCIPLES.

REV. CHARLES G. AMES, <i>President</i>	. . . 12 Chestnut Street
MRS. ALEXANDER WADSWORTH	. . . 5 Louisburg Square
MISS ANNETTE P. ROGERS	. . . . . 5 Joy Street
EDWARD L. PARKS, M.D.	. . . . . 218 Boylston Street

### FIRST PARISH, BRIGHTON.

REV. ALBERT WALKLEY, <i>President</i>	. . . Leicester Street
GEORGE B. LIVERMORE, <i>Secretary</i>	. 5 Chestnut Hill Avenue
HORACE E. MARION, M.D.	. . . . . 5 Sparhawk Street
CHARLES H. BACALL	. . . . . Englewood Avenue
FRANK W. KROGMAN	. . . . . Englewood Avenue

### CHURCH OF OUR FATHER, EAST BOSTON.

REV. RICHMOND FISK, D.D., <i>President</i>	251 Lexington Street
FRANK E. SULLIVAN	. . . . . 26 Monmouth Street
E. L. GIBBS	. . . . . 116 London Street
JOHN THOMPSON	. . . . . 137 Webster Street
HENRY PETERSON	. . . . . 44 Princeton Street



## Delegates.

### HAWES UNITARIAN CONGREGATIONAL CHURCH, SOUTH BOSTON.

REV. JAMES HUXTABLE, <i>President</i>	568 East Fifth Street
JOHN A. STETSON	505 Broadway
JOHN H. SHERMAN, M.D.	534 Broadway
J. ALFRED MITCHELL, <i>Treasurer</i>	91 N Street
HENRY C. ROBBINS	25 Thomas Park

### NORFOLK CHURCH.

REV. WILLIAM H. BRANIGAN, <i>President</i> ,	51 Stanton St., Dor.
SAMUEL R. SAWYER	87 Corbet Street
HORACE S. FOWLE	Corner of Norfolk and Elizabeth Streets
SAMUEL H. BABCOCK	Laurel Street
MARCUS M. GOODALE	11 Lauriat Avenue

### FIRST PARISH, WEST ROXBURY.

REV. ALFRED R. HUSSEY, <i>President</i>	88 Corey Street
LINUS FAUNCE	Bellevue Street
C. W. SPARHAWK, M.D.	Centre Street
MRS. ADDISON SEAWARD	Corey Street

### FIRST CONGREGATIONAL SOCIETY OF JAMAICA PLAIN.

REV. CHARLES F. DOLE, <i>President</i>	Roanoke Avenue
MISS ELLEN M. LEE	St. John Street
EDWARD W. BREWER	263 Pond Street
E. PEABODY GERRY, M.D.	2 Everett Street

## Churches and Ministers.

*Bulfinch-Place Church.*—Sunday Services: Sunday School at 1.45 P.M. Public Worship at 3.15 P.M. The Winkley Guild at 7.30 P.M.

Various meetings during the week.

Mr. Eliot or Miss Merrill can be found at the church every week day from 10 A.M. to 12 M.

Rev. Christopher R. Eliot, *Minister*. Residence, 2 West Cedar Street.

Rev. Samuel H. Winkley, *Pastor Emeritus*. Residence, 11 Louisburg Square.

Miss Frances S. Merrill, *Assistant*. Residence, 34 Linwood Street, Roxbury.

### *North-End Union.*

*Sunday.*—Sunday School at 3.15 P.M.

*Monday.*—Plumbing, Gymnasium, Good Will Club, Dressmaking.

*Tuesday.*—Dressmaking, Gymnasium, Plumbing, Girls' Club.

*Wednesday.*—Plumbing, Gymnasium.

*Thursday.*—Mechanical Drawing, Dressmaking, Girls' Gymnasium, Millinery, Freehand Drawing, Drawing in Color.

*Friday.*—Gymnasium, Plumbing, Dramatic, Chorus.

*Saturday.*—Sewing School, Dancing, Glee Club, Kitchen Garden.

Play room for little ones five afternoons.

Classes in Sewing, Reading, Mending, Darning, Cooking, Dressmaking, etc., for school girls afternoons and evenings.

Reading Room open every evening. Public baths every day from 8 A.M. to 8 P.M.

Samuel F. Hubbard, *Superintendent*. Residence, 73 Pinckney Street.

Horace L. Channell, *Assistant*. Residence, 20 Parmenter St.

*Unity Church, South Boston, Dorchester Street, near Dorchester Avenue.*

*Sunday.*—11 A.M., Children's Religious Service. 11.30 A.M., Bible Class for Adults, Kindergarten and Intermediate Classes. 7.30 P.M., Preaching Service.

*Monday.*—8 P.M., First of each month, Meeting of all the Church Committees.

*Tuesday.*—8 P.M., Choral Union.

*Wednesday.*—3 P.M., Mothers' Meeting.

*Thursday.*—8 P.M., Christian Endeavor Society.

*Friday.*—8 P.M., Choir Meeting,

Rev. Mary T. Whitney, *Minister*. Residence, 381 Dorchester Street.

*Morgan Chapel.*

*Sunday Services.*—10.15 A.M., Prayer Meeting. 10.45, preaching. 12.15 M., Sunday School. 3 P.M., Junior League and Cottage Meetings. 6.30, Epworth League. 7.30, Evangelistic Service.

*Monday.*—School of Handicraft, Printing, Shoe-repairing, Tailoring, Carpentering, Writing, Painting, Epworth League, Evening Training School.

*Tuesday.*—Class Meetings.

*Wednesday.*—Total Abstinence Guild.

*Thursday.*—School of Handicraft, Printing, Shoe-repairing, Tailoring, Carpentering, Writing, Painting, Epworth League, Evening Training School.

*Friday.*—Prayer Meeting.

*Saturday.*—Industrial School for Boys and Girls. Free Concert, followed by Gospel Rescue Work until after the saloons are closed.

Kindergarten Nursery, Free Reading Rooms, Intelligence Office and Baths open daily.

Rev. E. J. Helms, *Minister*. Residence, 60 Castle Street.

Rev. L. M. Bristol, *Assistant*. Residence, 72 Mt. Vernon St.  
George Gamlin, *Janitor*.

*Parker Memorial, corner of Berkeley and Appleton Streets.*

*Sunday.*—Reading Room, Young People's Meeting at 4 P.M.  
Evening Services at 7.30 P.M.

*Monday.*—Laundry Work for Girls, Boys' Club, Printing, Wood Carving, Gymnasium, Millinery, Tailoring and Boys' Cooking Class.

*Tuesday.*—Boys' Club, Gymnasium, Printing, Penmanship, Laundry, Darning, Tailoring and Young Woman's Club.

*Wednesday.*—Boys' Club, Girls' Club, Printing, Gymnasium, Dressmaking, Carpentering, Mending, Mothers' Meetings and Lectures in Upper Large Hall.

*Thursday.*—Sewing, Gymnasium, Millinery (advanced), Wood Carving, Cooking, Embroidery, Debates and Young Women's Club.

*Friday.*—Gymnasium, Entertainments, Elocution.

*Saturday.*—Music, Embroidery, Elocution, Worsted Work, Painting, Girls' Club, Boys' Brigade, Dancing and Baths. Young Men's Club every evening in the week.

Building opens at 9 A.M. and closes at 10 P.M.

The Superintendent can be found afternoons and evenings at the Office, No. 11 Appleton Street.

Visitors welcomed at any hour during the day after 9 A.M.

Arthur A. Wordell, *Superintendent*. Residence, 12 Parker Street.

Miss Flora M. Whipple, *Assistant*. Residence, 13 Warren-ton Street.

*New South Church, corner of Tremont and Camden Streets.*

This church is for the present closed, the congregation worshipping at the Church of the Unity, West Newton Street. The Sunday School and all activities of the New South Church have been transferred for the time being to the Church of the Unity.

*Church of the Unity, West Newton Street. The New South Church Uniting.*

Sunday Morning Service, 10.30 A.M. Sunday School, 12 M. Young People's Meeting, 6.30 P.M.

There are various meetings held each week by the Young People's Society, the Women's Alliance and the Ladies' Benevolent Association.

Rev. Leslie W. Sprague, *Minister*, Rev. Lila Frost Sprague, *Assistant*. Residence, 81 Westland Avenue.

## Visiting Committees, 1896-97.

### *April.*

SAMUEL R. SAWYER.  
CHARLES H. BACALL.  
BENJAMIN M. JONES.  
G. ARTHUR HILTON.  
WILLIAM L. PUTNAM.  
LINUS FAUNCE.

### *May.*

HORACE S. FOWLE.  
FRANK W. KROGMAN.  
HENRY F. HOWE.  
HENRY PETERSON.  
E. PEABODY GERRY, M.D.

### *June.*

CHARLES E. INCHES, M.D.  
FRANK B. THAYER.  
MISS E. M. LEE.  
JOHN CAPEN.  
J. ALFRED MITCHELL.  
MARCUS M. GOODALE.

### *October.*

LUKE P. WILLARD.  
FRANCIS L. COOLIDGE.  
W. CHANNING CLAPP.  
EDWARD L. PARKS, M.D.  
SAMUEL H. BABCOCK.

### *November.*

HORACE E. MARION, M.D.  
HENRY W. FOOTE.  
JAMES N. NORTH.  
EDMUND S. BRIGHAM.  
JOHN H. SHERMAN.

### *December.*

EDWARD W. BREWER.  
FREDERIC H. NAZRO.  
MISS ANNETTE P. ROGERS.  
GEN. W. W. BLACKMAR.  
E. L. GIBBS.  
JOHN THOMPSON.

### *January.*

EDWARD C. BRADLEE.  
MRS. ALEX'R WADSWORTH.  
H. C. ROBBINS.  
ERNEST JACKSON.  
JOHN C. HAYNES.

### *February.*

FRANK K. NASH.  
EDWARD W. GREW.  
JAMES H. HUMPHREYS.  
FRANK E. SULLIVAN.  
JOHN A. STETSON.

### *March.*

HENRY F. MILLER.  
DUDLEY R. CHILD.  
FRANCIS P. SEARS.

GEORGE B. LIVERMORE.  
C. W. SPARHAWK, M.D.  
MRS. ADDISON SEAWARD.

## HISTORY, AIMS, AND METHODS.

**D**R. JOSEPH TUCKERMAN began his labors as a minister-at-large in Boston, in 1826. He was at first supported by individual contributions. In 1827, his work was taken in charge by the AMERICAN UNITARIAN ASSOCIATION, and regular reports were made to that body. It was found desirable to place this growing work on a different basis, and the Association transferred its supervision to what is now known as THE BENEVOLENT FRATERNITY OF CHURCHES, which has carried on the enterprise ever since. This body was founded in 1834, by delegates from the Unitarian churches of Boston, and incorporated in 1839. To-day it represents the distinct organized work of the Unitarian denomination in Boston, through the several channels of philanthropy, education, worship, and free church privileges. It aims to be in every true sense a Ministry-at-Large. The churches representing the "Fraternity" are situated at widely contrasted localities in the city; and in each case the plan is carried out of fitting the activities to that particular region. In this way the ideas and the money are made to operate in a varied manner, calculated to meet the diverse needs of this growing community.

A summary of the different methods employed in carrying out our plans would contain nearly everything that comes within the scope of Christian civilization. We carry on industrial training, kitchen gardens, gymnasiums, reading-rooms, dressmaking, and all modern helps to good citizenship. On the other hand, we maintain preaching, Sunday Schools, pastoral relations with the sick and poor, and whatsoever belongs to a living Christian church. It is the "Fraternity's" province to care for the churchless, whether rich or poor; and it seeks to provide facili-

ties for the people who are either indifferent to church life and work or have become alienated. In other words, it seeks by a flexible and all-around manner to be the Ministry-at-Large of the Unitarian churches of Boston, fulfilling for them and with them many most important duties. The means for this wide and varied work are provided by funds which have been steadily growing through bequests since the "Fraternity's" origin, and also by annual donations from most of the Unitarian churches in the city of Boston. The conduct of its affairs has been so discreet in the past that it has won confidence from all sources. Although under the auspices of the Unitarian churches, it is unsectarian, and aims to instil those truths which lead to character, and to spread those influences that tend to create self-respect, self-support, and genuine Christian faith. Some of our best-known leaders in religious and moral movements have been associated with this organization, such as Channing, Gannett, Henry Ware, Parkman, Barrett, S. K. Lothrop, Robbins, Starr King, J. F. W. Ware, Henry P. Kidder, Charles Faulkner, Rufus Ellis, and many others of the clergy and laity equally well-known. Recognizing the claims and opportunities of modern life in a city like Boston, the "Fraternity" wishes to preserve all the merits of the past ways of carrying on missionary work, and to add thereto new methods and enlarged plans.







BENEVOLENT FRATERNITY OF CHURCHES

IN

THE CITY OF BOSTON.

---

1895-96.

## Meetings and Committees.

The Annual Meeting of the Fraternity is on the first Sunday in May, at which time the officers for the year are chosen. The contributions of the Branches should be paid before the first day of May, when the financial year begins. The other regular meetings are on the second Sunday in October, the second Sunday in December, and the second Sunday in March.

The Delegates are divided into monthly Committees. Each Committee, during its month, visits the Chapels and Sunday Schools in Bulfinch Place; on Parmenter Street, near Hanover Street; at Washington Village; Morgan Chapel, corner of Shawmut Avenue and Indiana Place; and Parker Memorial, corner of Berkeley and Appleton Streets.

Delegates are urged to inspect the churches and their work during the week, as well as on Sundays; also to attend the week-day services of the Ministers.

It is very desirable that the Delegates should inform the Branches of the working of the Ministry-at-Large.

It is also recommended that the Chairman of each of the Monthly Committees should call his Committee together, and arrange for visiting upon some definite plan.

The visiting is suspended in July, August, and September.

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### NOTE.

The President, Rev. EDWARD A. HORTON, is the Executive Agent of the "Fraternity," and has his office at 25 Beacon Street, Room 7, where he can be found every week-day.

# Benevolent Fraternity of Churches in the City of Boston.

1895-96.

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## OFFICERS.

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### Executive Committee.

REV. EDWARD A. HORTON, <i>President</i> . . . . .	25	Beacon Street
JAMES N. NORTH, <i>Vice-President</i> . . . . .	33	Bowker Street
WILLIAM P. FOWLER, <i>Treasurer</i> . . . . .	28	State Street
JOHN CAPEN, <i>Secretary</i> . . . . .	5	Worcester Square
WILLIAM L. PUTNAM	} <i>Directors</i> . . . . .	50 State Street
FRANCIS L. COOLIDGE		81 Marlboro Street
REV. CHARLES G. AMES		12 Chestnut Street

### Sub-Committees.

#### ON MINISTERS AND WORK.

MESSRS. HORTON, NORTH,  
AND AMES.

#### ON CHAPELS.

MESSRS. CAPEN AND PUTNAM.

#### ON FINANCE.

MESSRS. FOWLER AND COOLIDGE.

## Delegates.

### FIRST CHURCH.

REV. STOPFORD WENTWORTH BROOKE, <i>President</i>	170 Beacon Street
EDWARD C. BRADLEE . . . . .	113 Beacon Street
JOHN F. MOORS . . . . .	171 Beacon Street
G. ARTHUR HILTON . . . . .	551 Boylston Street

### SECOND CHURCH.

REV. THOMAS VAN NESS, <i>President</i> . .	11 Carlton Street, Brookline
REV. EDWARD A. HORTON . . . . .	855 Boylston Street
LUKE P. WILLARD, <i>Treasurer</i> . . . . .	82 Water Street
GEN. W. W. BLACKMAR . . . . .	70 Commonwealth Avenue
JOHN CAPEN, <i>Secretary</i> . . . . .	5 Worcester Square

### ARLINGTON STREET CHURCH.

REV. JOHN CUCKSON, <i>President</i> . . . .	288 Commonwealth Avenue
BENJAMIN M. JONES . . . . .	13 Oliver Street
RICHARDS M. BRADLEY . . . . .	113 Devonshire Street
WILLIAM L. PUTNAM, <i>Secretary</i> . . . . .	50 State Street
CHARLES E. INCHES, M. D. . . . .	386 Beacon Street

### SOUTH CONGREGATIONAL CHURCH.

REV. EDWARD E. HALE, D.D., <i>President</i> .	39 Highland Street, Rox.
FREDERIC H. NAZRO . . . . .	272 Devonshire Street
WILLIAM P. FOWLER . . . . .	28 State Street, Room 54
DUDLEY R. CHILD . . . . .	172 West Canton Street
EDMUND S. BRIGHAM . . . . .	67 Chauncy Street

### KING'S CHAPEL.

REV. HOWARD N. BROWN, <i>President</i> . . . .	9 Louisburg Square
FRANCIS L. COOLIDGE . . . . .	81 Marlboro Street
ERNEST JACKSON . . . . .	383 Beacon Street
JULIAN L. COOLIDGE . . . . .	147 Beacon Street
WILLIAM ENDICOTT, 3d . . . . .	165 Beacon Street

## Delegates.

### CHURCH OF THE UNITY.

REV. MINOT J. SAVAGE, <i>President</i>	101 St. Botolph Street
JAMES N. NORTH	942 Beacon Street
JOHN C. HAYNES	453 Washington Street
HENRY F. MILLER	86 Boylston Street
FRANK B. THAYER	50 Kenilworth Street

### FIRST PARISH, DORCHESTER.

REV. EUGENE R. SHIPPEN	46 Sawyer Avenue, Dorchester
HENRY F. HOWE, <i>Treasurer</i>	120 Kingston Street
W. CHANNING CLAPP, <i>Secretary</i>	12 Post Office Square
JAMES H. HUMPHREYS	141 Franklin Street
FRANK K. NASH	200 State Street

### CHURCH OF THE DISCIPLES.

REV. CHARLES G. AMES, <i>President</i>	12 Chestnut Street
THOMAS GAFFIELD	54 Allen Street
MRS. ALEXANDER WADSWORTH	5 Louisburg Square
MISS ANNETTE P. ROGERS	5 Joy Street
EDWARD L. PARKS, M.D.	218 Boylston Street

### FIRST PARISH, BRIGHTON.

REV. ALBERT WALKLEY, <i>President</i>	Leicester Street
GEORGE B. LIVERMORE, <i>Secretary</i>	5 Chestnut Hill Avenue
JOHN L. SANDERSON	9 Sparhawk Street
HORACE E. MARION, M.D.	5 Sparhawk Street
CHARLES H. BACALL	Chestnut Hill Avenue

### CHURCH OF OUR FATHER, EAST BOSTON.

REV. RICHMOND FISK, D.D., <i>President</i>	251 Lexington Street
FRANK E. SULLIVAN	26 Monmouth Street
E. L. GIBBS	116 London Street
JOHN THOMPSON	137 Webster Street
HENRY PETERSON	44 Princeton Street



## Delegates.

### HAWES UNITARIAN CONGREGATIONAL CHURCH, SOUTH BOSTON.

REV. JAMES HUXTABLE, *President* . . . . . 568 East Fifth Street  
JOHN A. STETSON . . . . . 505 Broadway  
JOHN H. SHERMAN, M.D. . . . . 534 Broadway  
J. ALFRED MITCHELL, *Treasurer* . . . . . 91 N Street  
HENRY C. ROBBINS . . . . . 25 Thomas Park

### NORFOLK CHURCH.

REV. WILLIAM H. BRANNIGAN, *President*, 51 Stanton St., Dorchester  
SAMUEL R. SAWYER . . . . . 87 Corbet Street  
HORACE S. FOWLE . . . . . Corner of Norfolk and Elizabeth Streets  
SAMUEL H. BABCOCK . . . . . Laurel Street  
MARCUS M. GOODALE . . . . . 11 Lauriat Avenue

### FIRST PARISH, WEST ROXBURY.

REV. ALFRED R. HUSSEY, *President* . . . . . Corey Street  
LINUS FAUNCE . . . . . Bellevue Street  
ADELBERT M. NEWTON . . . . . Ruskin Street  
FRANK A. DREW . . . . . Linnet Street

### FIRST CONGREGATIONAL SOCIETY OF JAMAICA PLAIN.

REV. CHARLES F. DOLE, *President* . . . . . Roanoke Avenue  
WILLIAM E. JAMES . . . . . 27 Eliot Street  
MISS ELLEN M. LEE . . . . . St. John Street  
EDWARD W. BREWER . . . . . 263 Pond Street  
MISS EMILY GREENE . . . . . Lakeville Place

## Churches and Ministers.

*Bulfinch-Place Church.*—Sunday Services: Sunday School at 1.45 P.M.  
Public Worship at 3.15 P.M. The Winkley Guild, 7 P.M. Special  
Discourses evenings, at 8 o'clock.  
Various meetings during the week.  
Mr. Eliot can be found at the church every week-day from 10 A.M.  
to 1 P.M.  
REV. S. H. WINKLEY, *Minister*. Residence, 11 Louisburg Square.  
REV. C. R. ELIOT, *Colleague*, Residence, 2 West Cedar Street.  
MISS FRANCES S. MERRILL, *Assistant*. Residence, 34 Linwood  
Street, Roxbury.

### *North-End Union.*

*Sunday.*—Sunday School at 3.15 P.M.  
*Monday.*—Plumbing, Millinery, Gymnasium, Good Will Club.  
*Tuesday.*—Dressmaking, Gymnasium.  
*Wednesday.*—Plumbing, Millinery, Gymnasium.  
*Thursday.*—Mechanical Drawing, Dressmaking, Girls' Gymnasium.  
*Friday.*—Gymnasium.  
*Saturday.*—Sewing School, Dancing.  
Play-room for little ones five afternoons.  
Classes in Sewing, Reading, Mending, Darning, Cooking, Laundry,  
Dressmaking, etc., for school girls, afternoons and evenings.  
Reading Room open every evening.  
SAMUEL F. HUBBARD. Residence, 73 Pinckney Street.  
HORACE L. CHANNELL, *Assistant*. Residence, 20 Parmenter Street.  
*Unity Church, South Boston, Dorchester Street, near Dorchester Ave-  
nue.*—Sunday Services at 10.45 A.M. and 7.30 P.M. Sunday School  
at 12 M.

*Monday Afternoon and Evening.*—Temperance Work.  
*Tuesday Afternoon.*—Girls' Gymnasium.  
*Tuesday Evening.*—Girls' Club: Cooking and Dressmaking.  
*Wednesday Afternoon.*—Mothers' Meeting.  
*Wednesday Evening.*—Entertainments and Socials.  
*Thursday Afternoon.*—Girls' Gymnasium.  
*Thursday Evening.*—Christian Endeavor Society.  
*Friday Afternoon.*—Family Culture Class.  
*Friday Evening.*—Choral Club.  
*Saturday Afternoon.*—Sewing Class.  
*Saturday Evening.*—Elocution Class.

REV. HERBERT WHITNEY and REV. MARY T. WHITNEY, *Ministers*.  
Residence, No. 381 Dorchester Street.

## Churches and Ministers.

### *Morgan Chapel.*

*Sunday Services.* — 10.15, Prayer Meeting; 10.45, Preaching; 12, Sunday School; 6.30, Epworth League; 7.30, Evangelistic Service.

*Monday.* — School of Handicraft: Printing, Shoe-repairing, Tailoring, Carpentering, Writing, and Painting.

*Tuesday.* — Class Meetings.

*Wednesday.* — Gospel, Physiological, and Political Temperance Meetings. Every third Wednesday a social night.

*Thursday.* — School of Handicraft: Printing, Shoe-repairing, Tailoring, Carpentering, Writing, and Painting.

*Friday.* — Prayer Meeting.

*Saturday.* — Free Concert, followed by Gospel Rescue Work until after the saloons are closed.

E. J. HELMS, *Minister.* Residence, 67 Shawmut Avenue.

G. S. WOMER, *Assistant.* Residence, 67 Shawmut Avenue.

GEORGE GAMLIN, *Janitor.*

*New South Church, Tremont and Camden Streets.* — Public Worship, Sundays, 10.30 A.M. Sunday School, 12 M. Various meetings during the week.

### *Parker Memorial, corner of Berkeley and Appleton Streets.*

*Sunday.* — Sunday School at 3 P.M. Evening Services at 7.30 P.M.

*Monday.* — Laundry Work for Girls, Boys' Club, Printing, Penmanship, Gymnasium, Millinery, Wood Carving, and Tailoring Classes.

*Tuesday.* — Gymnasium, Printing, Carpentering, Cooking, Tailoring, Laundry, and Shorthand Classes.

*Wednesday.* — Girls' Club, Boys' Club, Printing, Gymnasium, Clay Moulding Classes; also Lectures in upper Large Hall.

*Thursday.* — Sewing, Tailoring, Printing, Gymnasium, Millinery, Dressmaking, and Carpentering Classes.

*Friday.* — Boys' Club, Embroidery, and Elocution Classes; also Entertainments for Children.

*Saturday.* — Boys' Club, Boys' Brigade, Cooking Classes for Boys and Girls; also Baths.

Building open at 9 A.M.

The Superintendent can be found afternoons and evenings at the Office, No. 11 Appleton Street.

Reading Room open at 10 A.M.

ARTHUR A. WORDELL, *Superintendent.* Residence, 12 Parker Street. MISS FLORA M. WHIPPLE, *Assistant.* Residence, 13 Warrenton Street.

## Visiting Committees, 1895-96.

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### *April.*

SAMUEL R. SAWYER.  
CHARLES H. BACALL.  
BENJAMIN M. JONES.  
G. ARTHUR HILTON.  
WILLIAM L. PUTNAM.  
LINUS FAUNCE.

### *May.*

HORACE S. FOWLE.  
JOHN L. SANDERSON.  
THOMAS GAFFIELD.  
HENRY F. HOWE.  
HENRY PETERSON.  
WILLIAM E. JAMES.

### *June.*

CHARLES E. INCHES, M. D.  
FRANK B. THAYER.  
MISS E. M. LEE.  
JOHN CAPEN,  
J. ALFRED MITCHELL.  
MARCUS M. GOODALE.

### *October.*

LUKE P. WILLARD.  
FRANCIS L. COOLIDGE.  
W. CHANNING CLAPP.  
EDWARD L. PARKS, M. D.  
FRANK A. DREW.  
SAMUEL H. BABCOCK.

### *November.*

HORACE E. MARION, M. D.  
JOHN F. MOORS.  
JAMES N. NORTH.  
EDMUND S. BRIGHAM.  
JOHN H. SHERMAN.

### *December.*

EDWARD W. BREWER.  
FREDERIC H. NAZRO.  
MISS ANNETTE P. ROGERS.  
GEN. W. W. BLACKMAR.  
E. L. GIBBS.  
JOHN THOMPSON.

### *January.*

EDWARD C. BRADLEE.  
MRS. ALEX'R WADSWORTH.  
H. C. ROBBINS.  
ERNEST JACKSON.  
HENRY PETERSON.  
JOHN C. HAYNES.

### *February.*

FRANK K. NASH.  
RICHARDS M. BRADLEY.  
JAMES H. HUMPHREYS.  
FRANK E. SULLIVAN.  
JOHN A. STETSON.

### *March.*

HENRY F. MILLER.	GEORGE B. LIVERMORE.
DUDLEY R. CHILD	WILLIAM ENDICOTT, 3d
MISS EMILY GREENE.	A. M. NEWTON.

## HISTORY, AIMS, AND METHODS.

**D**R. JOSEPH TUCKERMAN began his labors as a minister-at-large in Boston, in 1826. He was at first supported by individual contributions. In 1827, his work was taken in charge by the AMERICAN UNITARIAN ASSOCIATION, and regular reports were made to that body. It was found desirable to place this growing work on a different basis, and the Association transferred its supervision to what is now known as THE BENEVOLENT FRATERNITY OF CHURCHES, which has carried on the enterprise ever since. This body was founded in 1834, by delegates from the Unitarian churches of Boston, and incorporated in 1839. To-day it represents the distinct organized work of the Unitarian denomination in Boston, through the several channels of philanthropy, education, worship, church extension, and free church privileges. It aims to be in every true sense a Ministry-at-Large. The churches representing the "Fraternity" are situated at widely contrasted localities in the city; and in each case the plan is carried out of fitting the activities to that particular region. In this way the ideas and the money are made to operate in a varied manner, calculated to meet the diverse needs of this growing community.

A summary of the different methods employed in carrying out our plans would contain nearly everything that comes within the scope of Christian civilization. We carry on industrial training, kitchen gardens, gymnasiums, reading-rooms, dressmaking, and all modern helps to good citizen-

ship. On the other hand, we maintain preaching, Sunday Schools, pastoral relations with the sick and poor, and whatsoever belongs to a living Christian church. It is the "Fraternity's" province to care for the churchless, whether rich or poor; and it seeks to provide facilities in the growing suburbs for the people who are either indifferent to church life and work or have become alienated. In other words, it seeks by a flexible and all-around manner to be the executive arm of the Unitarian churches of Boston, fulfilling for them and with them many most important duties. The means for this wide and varied work are provided by funds which have been steadily growing through bequests since the "Fraternity's" origin, and also by annual donations from most of the Unitarian churches in the city of Boston. The conduct of its affairs has been so discreet in the past that it has won confidence from all sources. Although under the auspices of the Unitarian churches, it is unsectarian, and aims to instil those truths which lead to character, and to spread those influences that tend to create self-respect, self-support, and genuine Christian faith. Some of our best-known leaders in religious and moral movements have been associated with this organization, such as Channing, Gannett, Henry Ware, Parkman, Barrett, S. K. Lothrop, Robbins, Starr King, J. F. W. Ware, Henry P. Kidder, Charles Faulkner, Rufus Ellis, and many others of the clergy and laity equally well-known. Recognizing the claims and opportunities of modern life in a city like Boston, the "Fraternity" wishes to preserve all the merits of the past ways of carrying on missionary work, and to add thereto new methods and enlarged plans.





SIXTY-THIRD

# ANNUAL REPORT

OF THE

EXECUTIVE COMMITTEE

OF THE

## BENEVOLENT FRATERNITY OF CHURCHES

IN THE CITY OF BOSTON,

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BOSTON:  
L. H. LANE, BOOK PRINTER,  
97 OLIVER STREET.  
1897.



SIXTY-THIRD

ANNUAL REPORT

OF THE

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OF THE

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IN THE CITY OF BOSTON,

WITH THE REPORT OF THE MINISTERS-AT-LARGE.

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BOSTON:  
L. H. LANE, BOOK PRINTER,  
97 OLIVER STREET.  
1897.

### Executive Committee.

---

REV. JOHN CUCKSON . . . . .	<i>President.</i>
REV. EUGENE R. SHIPPEN . . . . .	<i>Vice-President.</i>
WILLIAM P. FOWLER . . . . .	<i>Treasurer.</i>
REV. EDWARD A. HORTON . . . . .	<i>Secretary and Executive Agent.</i>
WILLIAM L. PUTNAM . . . . .	} <i>Directors.</i>
MISS ANNETTE P. ROGERS . . . . .	
FRANCIS L. COOLIDGE . . . . .	

# ANNUAL REPORT

OF

## THE EXECUTIVE COMMITTEE.

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To the Benevolent Fraternity of Churches in the City of Boston :

GENTLEMEN,— Your Executive Committee presents herewith the Sixty-Third Annual Report.

In looking over the field, one finds a great contrast in 1897 to the conditions that existed in Boston forty or even twenty years ago, especially as concerns religious and philanthropic work. The simplicity of the old-time affairs has been broken in upon by a great diversity of methods, and also by a large increase of agencies. These create more numerous appeals, which tend to distribute the public resources. The Benevolent Fraternity of Churches has felt this in a measure, though not so much as one might expect. Our contributions do not vary greatly from the sum total of twenty or thirty years ago, and the difference is often accounted for by the dropping out of churches in whose termination we lose our regular donations. But we ought to look for gains, yet when we see the variety of causes which draw on Boston as a financial centre of supply, we find in this fact one reason why we do not receive more money. This city of ours is a Mecca for those who are seeking pecuniary aid, and our Unitarian people are the ones who most promptly and generously respond. Subscriptions are granted to all kinds of enterprises out of a natural impulse to help the struggling world along.

But we need to remember, and to remind our friends, that this work of the Fraternity of Churches is peculiarly our own. It was fostered by Tuckerman and Channing, strengthened by Gannett and Robbins, and aided on by the faithful clergymen and laity of our Boston Unitarianism. While thus distinctly the expression of our Unitarian faith, it has never been narrow. The aim set before it of an unsectarian policy has been carried out. Further than that, we have sought to be inclusive in the way of using all proper and fit appliances in the ministry-at-large. Wherever it seemed advisable we have gradually added to the pulpit and the altar those educational and industrial helps which modern philanthropy indorses. But we have never let go the chief principle and reason for our organization.

We find entering into our work the three factors of religion, personal power, and practical activities. Our agencies exist because we believe in the central necessity of Christian faith and life. We believe that the best way of carrying on this great work is by having leaders of inspiring power, capable of obtaining the confidence of the public and moulding the rising generation. The minister is still to us the best exponent of our intentions. And in the third place, we seek to express our motives in practical activities, operating widely on the different classes in the community. Certain kinds of training act as a moral balance of character. Some times where you cannot plant a spiritual conviction you can ingrain an educational habit.

So, in this survey of another year, we should remember as the point of our report and appeal, that the Benevolent Fraternity represents the Unitarian churches in this city and vicinity. We are doing certain things which they cannot do. We are reaching many individuals whose attention they cannot hope to attract. In this respect, we are a valuable and almost necessary ally.

We are continuously in session from January to December. Whatsoever appropriate calls come to us can and will be attended to without any intermission. This feature of unbroken services has been slowly developed, until now we are ready with open church and prompt response for the public the year round.

Our record shows also that we are acting for the past which has laid upon us certain obligations. The hopes of many friends in the years gone by, and the legacies which they have bestowed, stand constantly by our side as incentives to fulfilment. We appreciate this relation with what has gone before, and are therefore made serious when facing grave problems, knowing that we ought to act wisely in all matters. We are not planning simply for to-day, but in view of our hopes for a long and creditable future.

These preliminary thoughts may fitly conduct us to a quick review of our various churches.

#### BULFINCH-PLACE CHURCH.

In our last Annual Report, we mentioned the forthcoming fiftieth anniversary of Mr. Winkley's settlement as minister of this church. Agreeable to his own wish, it had been planned that he should be made Pastor Emeritus at that time and the event observed in the proper manner. Accordingly, on Sunday, September 27, 1896, a notable service was held in recognition of Mr. Winkley's retirement and the introduction of Rev. Christopher R. Eliot as his successor. A great throng filled the auditorium, and many persons were turned away. Mr. Winkley gave expression to his usual sanguine views of life, his thankfulness for the past, and his rejoicing in the present prosperity of his charge. Rev. Mr. Eliot had been at work for more than two years, so that he entered with a full acquaintance of the situation.



The general report of this church is encouraging. Such a transition time as this, from the continuous ministry of fifty years to a new-comer, would naturally involve great doubts and apprehensions. But the people are staying by quite loyally, and we think we have cause for much gratitude at the present condition of things. The congregations at the afternoon services are about the same size as heretofore, and the Sunday School maintains its previous large membership and prosperity. Mr. Eliot is endeavoring to relate his work more vitally with the neighborhood, and in certain ways is successful. Some evening classes of a high grade have been formed, which tend to draw the young people in, and it is to be hoped will bind them permanently to the church life. Those friends who have in years past so earnestly supported this work by money and co-operation are continuing, although their ranks have been greatly thinned by death. Lectures, Alliance Meetings, special evening services, together with regular meetings by the young people, have constituted a valuable part of this year's activities.

We ought to recall, among other facts justifying the existence of this church, that the Tuckerman Circle, which furnishes so much money every year for the poor's purse of each chapel, has been and is chiefly inspired by the associations of Mr. Winkley and his work. What we are sustaining here in Bulfinch-Place Church is a form of ministry-at-large closely resembling the kind carried on by the founders of the Fraternity. We have good reason to commend the faithful labors of Mr. Eliot and Miss Merrill for the past year.

#### NEW SOUTH CHURCH.

Some time ago, after long consideration, a vote was passed by the Corporation to sell the New South property. This action was taken in view of several facts, all of which went

to show that a better use of the investment could be made. Since our last Annual Meeting the services were continued until summer; then there was a union of the South End Unitarian Churches at the Church of the Unity. At the expiration of that course of services, your Executive Committee decided to keep the New South Church closed and to transfer the worshippers to the Church of the Unity. This was done, because in the interval Rev. Minot J. Savage had gone to New York City, and the proprietors of the Church of the Unity had given their church and land to us.

The New South Church has not been sold, although several offers have been made. It is in the market and will be disposed of as soon as a satisfactory offer has been received. The reasons for disposing of this church have been stated before, and your Committee see no reason to change its decision. When sold, the proceeds will be turned into the permanent fund and only the interest used from year to year. We all see the unfortunate necessity which compels us to part with this tasteful church, round which many associations cling, but we are driven to this act by the unreliable conditions of the adjacent community, and the urgency upon our treasury for increased resources.

There is a regret shared by us all in obliterating another Unitarian church, but the facts are as clear as daylight, well tested, and self-evident, all going to prove that we can never hope to sustain anything but a small society at this point, with an expense far in excess of justification.

#### CHURCH OF THE UNITY.

This church, which is on West Newton and Pembroke Streets, was built in 1858 for Rev. George H. Hepworth, and has had a conspicuous career under Rev. M. J. Savage, who for twenty-two years ministered to a large congregation. On Mr. Savage's retirement and departure for New

York City, his parishioners scattered; this had been foreseen. It was a great evidence of this preacher's popularity with the people, that he could draw such congregations every Sunday from all parts of this city.

The few who were carrying the expense of the church were not prepared to continue this loyalty any longer, and made a proposition to us at once to give us the property, the only stipulation being that we should pay a floating debt of about \$7000 or \$8000. The property has been transferred to us, as far as we could mature the different steps up to the present time, without any restrictions. Rev. Leslie W. Sprague went from the New South with his little flock, and some of the Church of the Unity people remained, and the two congregations together have been holding regular services and a Sunday School, with meetings of various kinds, since September.

We find that Mr. Sprague and his wife have drawn round them certain faithful workers, who are very desirous that the united churches should continue at this place. Special mention should be made of the numerous meetings, entertainments and other gatherings which have been held during the week, in order to interest the young people and to draw the members of the society together in closer and more loyal relations. We wish to say of Mr. Sprague that he has worked with untiring purpose and achieved a degree of success quite praiseworthy in view of the adverse circumstances. The average attendance at the Church of the Unity at the morning service, the past year, has been about 115.

As we have often stated in these meetings, the South End contains more churches now than can well be supported, and we have four of our own properties still in hand, one of them being closed. In view of results the past year, and facing the grave financial problem set before us, your Committee recommend the closing of this church and the selling of the property.

This recommendation is offered with the greatest reluctance. There is not one of our Executive Committee but regrets exceedingly the taking of this step. But there are times and conditions when an imperative necessity sets aside our wishes and we have only one course to pursue. There will be a few worshippers who will find this action on our part a hardship, but it is to be remembered that the Church of the Disciples is available, one of the freest and most open churches in our denomination. The worshippers at the Church of the Unity will find hearty welcome there by Dr. Ames and his people. But many of the most prominent people who attend the Church of the Unity do not live at the South End, and might naturally join churches in the neighborhood of their homes.

The result from turning the proceeds of these two properties into the permanent fund, and the saving of the expense of carrying on the Church of the Unity and the New South, will probably adjust our finances so that we shall have no deficit in the future.

As stated in our special report on retrenchment, we have earnestly discussed the reduction question in every conceivable aspect. If there were any other feasible plan of accomplishing our object, we would propose it. There is one possibility attached to the closing of the Unity and New South which we might mention here. If, after selling the Unity and New South, and getting the money we need, any reasonable proposition should arise looking to the gathering of the old elements in a new place, your Committee would feel justified in considering it.

#### UNITY CHURCH, WASHINGTON VILLAGE.

We announced last May that arrangements had been made by which this church would be conducted with a large saving to our treasury, and yet with no diminution of useful work.

This has been done and we can report a reduction of cost amounting to over a thousand dollars, while it is safe to say that the people in Washington Village belonging to this church are more alive than ever.

Last February, it seemed to us that there was a languid feeling among the Washington Village parishioners, and for reasons of still greater economy in our work as a whole we voted to close Unity Church. Thereupon new life seemed to spring up, and we were beseeched not to carry out this plan. Hearings were held, facts were gathered, arguments were listened to, and at last, in view of certain pledges made by the people of Unity Church, we agreed to rescind the vote to close.

We hope to see an unusually successful year the coming twelve months at this point. Rev. Mrs. Whitney is liked very much by the people, and has secured a strong foot-hold in the community. The preaching services are well attended in the afternoon, and the children's church at eleven o'clock continues to be prosperous. Mrs. Whitney relies greatly upon the influence she secures through meetings held during the week, when she comes in contact with the mothers and the young people.

Considering the amount required of us to maintain this work, we think the present arrangement very satisfactory. It was shown that, if this church closed its doors, there were many families who would have no place of religious worship, and a large proportion of the Sunday School have no other church home. In June there will be a commemoration of the beginning of this movement, and the people expect to celebrate this fortieth anniversary with a great deal of enthusiasm.

#### NORTH END UNION.

There is about the same to be said concerning this institution as for the past two or three years. Great activity prevails here and in the Children's House, which is a very

important part of the energetic whole. The Reading-Room is certainly an uplifting source, and the entire stream of influences grows larger and more valuable as time goes on. There is virtue sometimes in the lapse of years; they ripen an excellent philanthropy as the flight of summer days matures fruit. People begin after awhile to recognize the existence of such a beneficial source, and it enters into their calculations.

We need not recount the various departments, classes, meetings, and activities of this bee-hive. No one of our branches has called to its aid so many volunteer workers as the North End Union. There seems to be a feeling, in the minds of the well-to-do and prosperous, that the North End region furnishes a particularly interesting and remunerative field for missionary and philanthropic labors. Accordingly, we find more people willing to go into this part of the city with the purpose of doing good. The North End Union has sixty-eight volunteer workers, some of them very prominent in charitable affairs, public and private, of this city. They most effectually support the able corps of paid workers who are at the head. Mr. and Mrs. Channell may fitly be mentioned as most competent assistants to Mr. Hubbard, each of whom is meeting the demands of the situation with great zeal and wisdom.

There is incalculable benefit to the more favored portions of society in acquiring knowledge of the ways in which other people live, and what their struggles are. One incident occurs, out of many, in the visits of a Brookline organization called "The Opportunity Club," composed of the boys of wealthy families. They have been to the North End Union, meeting the boys of that region, and one of the ladies who accompanied the deputation wrote afterward, expressing thanks for the pleasure and profit of the experience, and adds, "I can see how it would prove a real help to our boys in vari-



ous ways. Truly, that night I was much pleased with your boys and proud of ours."

The Benevolent Fraternity of Churches has always tried to serve as a loom, weaving to and fro the different threads of light and darkness into the complete fabric of citizenship. What value such a place as the North End Union has in this direction no one can easily compute. The better conditions of community life are not brought about by arguments. The convincing proofs of good-will and joint fraternity of purpose and the Christian spirit are the real forces.

It is necessary, in order to give full effect to the amount of money and energy expended in such an institution, that there should be a variety of activities. In that way different needs are met. Although we expend quite a sum of money for this work, we consider every cent well spent. In addition to what we ourselves appropriate, a great many hundred dollars are added from outside sources.

The special board of directors acting under the auspices of our Fraternity are very devoted and loyal to their duties. We wish to mention their generous and faithful co-operation with special emphasis. As an ally with the public schools, Master Dutton and others are glad witnesses to the value of the North End Union. So, also, from the point of the police force, is Captain Cain and his officers. And from many homes we have similar testimony. This commendation applies not only to the North End Union pure and simple, but also to the Children's House which we have mentioned incidentally, but which deserves more notice. This building, a few doors from the North End Union, is busy from morning to night. The little children are gathered and instructed in mind and morals. Thus we find the North End Union vitally related to the whole North End through the public schools, the police government, the homes and growing citizenship.



## MORGAN CHAPEL.

Important changes have been made in the building itself, the expense of which was borne partly by the Methodist Missionary Fund and partly by the worshippers at Morgan Chapel. Mr. Helms and his wife are so full of enthusiasm that they are constantly seeking new outlets. Month by month something is suggested or added and apparently with good reason. The aim which Mr. Helms has in mind is the creation of a centre of improving influences, so powerful as to make itself felt with conquering results throughout the vicinity. This is not a visionary hope, for we know such work has been done in New York and other large cities. It can be done here, especially if Mr. Helms and his wife retain their vigor.

The main object is a religious one. The plan of work has one key-note, namely, the renovation of the individual. The Methodists would not carry on work of a missionary character under any other method; consequently the meetings of a religious nature are very numerous on Sundays and during the week. The effort is made to convert the wayward and erring, and having renovated the spirit and purpose of the individual, then to care for him in such ways as are made possible in the Chapel fellowship.

Mr. Helms reports that the greatest evidences of growth during the past year have been in the Sunday School, the Sunday evening meetings, and what are called the "cottage meetings." The Sunday School is a very flourishing department, and is accomplishing great good; it must be among these children that real gains can be made, for the parents are frequently beyond recovery. The Sunday evening meetings have overflowed from the vestry and now completely fill the auditorium. What are called the "cottage meetings" refer to services that are held in the homes of the sick and

those unable to attend church services. These are virtually local prayer meetings.

One very practical idea has been successfully carried out the past year in the form of Saturday night concerts. These were started to counteract the evils in the neighborhood, which break out so violently on Saturday nights, when men have been paid their week's wages. A first-class concert and entertainment have been given in the church, lasting an hour or two, followed by exercises of another character and maintained until the saloons are closed. This plan has been the means of attracting and holding many men who would have been drawn into drinking places.

The industrial work has gone hand in hand with the religious, and it is impossible in this brief report to mention the various agencies employed at Morgan Chapel and for the most part carried successfully. These are in brief the Saturday Industrial School under Miss Hobart, a Reading-Room, free to all and open during the entire week, a Kindergarten Nursery under Miss Morse, a School of Music under Rev. L. M. Bristol, the assistant, and many others. Miss Emmons has been more devoted than ever, if that were possible, and we find firmer ground than ever for praising the purifying and uplifting work of Morgan Chapel.

Despite all this prosperity, the Executive Committee deemed it best to propose a plan whereby Morgan Chapel might gradually be placed entirely in the hands of the Methodists, so far as the financial side was concerned. Accordingly, a proposition was voted by our suggestion, at the Special Meeting of the Corporation, whereby we shall reduce the appropriation \$400 next year and \$400 for two successive years thereafter, making \$1200 reduction in all, after which we shall have no more expense at this point. This action has been taken along the lines of compulsory retrenchment.

We take pleasure in reviewing the eleven years of joint labors shared between the Methodist Missionary Body and our own organization. Everything has been harmonious, and if we have succeeded in getting this important work securely on its feet, we may consider that we have fulfilled our part of the trust.

#### PARKER MEMORIAL.

It is needless to say that Parker Memorial has been active, for under its Superintendent, Mr. A. A. Wordell, there could be nothing less. It was only a question of how far we have means that our plans were held back. The record of the twelve months is an inspiring one in several features. More additions have been made in the membership from our own nationality; the conduct of the several departments has been more thorough and satisfactory; the attendance in the majority of classes and meetings has been larger and more interesting; the gifts from outside sources have been more numerous; the co-operation of volunteers has been larger.

Special features to be noticed are the Sunday night services which constitute the only continuous Unitarian preaching Sunday evenings in the city. We spent less money on the music and less in every way the past year, partly because we felt compelled to economize, and partly to test the church-going quality of the audience. Twenty-two services have been held and the average attendance has been 300. It is to be remembered also that there were great revival services going on in the neighborhood, drawing away somewhat. Collections were taken at every service. Not least of the pleasant features was the ushering, cared for by the young men of the Channing Club and churches in the city and vicinity.

As we have heretofore stated in other reports, our great desire is to influence mothers and children. Operating on

these in various ways, we have hopes of accomplishing something. Therefore, we are glad to report that the Mothers' Club has had a membership of twenty-five and an average attendance of ten. One attraction we have always maintained here at Parker Memorial with promise and success, and in noting the fact we wish to express our thanks to those who so generously gave their services. We refer to the lecture courses which were inaugurated through the generosity of Miss Rogers at considerable expense. But since then, owing to the good example set, we have been able to obtain a great deal of talent without any cost. The lecture course of 1896-1897 was one which would have been creditable to the Lowell Institute or Hopkins University. Such speakers as President Eliot of Harvard College, Dean Hodges, President Capen of Tufts, Professor Taussig, Mr. Edwin D. Mead and others of similar rank testify to the high grade of the course. There was a second series of a more popular character, illustrated with stereopticon, which was thoroughly enjoyed. Mr. John C. Haynes of his own suggestion donated a valuable stereopticon costing over \$200, which equips us most thoroughly for any illustrated lectures.

There are about twenty-five different churches and organizations outside of our Fraternity body who have a part in the work and support of Parker Memorial. We have also given the use of rooms or hall to fifteen or twenty different charitable and philanthropic organizations. In no aspect could our report be more cheering than the statement that there is a close alliance between this practical Christian work and the young people of our Back Bay churches. Some of them have become so much interested as to devote money and time with great generosity.

What Parker Memorial can be in the future remains to be seen, for we have all the uncertainties of changes in population to encounter; but it surely has justified its existence

during the years we have so far held it in trust, and its present condition is a marked gain upon previous reports. All due credit must be given to Mr. Wordell, and his faithful assistant, Miss Whipple, as well as to Miss Higgins, Miss Burrage and the many others who have done so much to bring this success.

#### FINANCES.

We have thus in conformity to our usage stated as accurately as possible, in such slender space, the main facts as to the condition and outlook of our work at all points. There is only one shadow upon the bright scene and that is somewhat serious. All such activity as has been described requires money. While thankful for and fully appreciating the volunteer help, we know full well in these days that it cannot be our chief reliance.

Within eleven years we have received valuable properties which were to be developed at our hands. They are Morgan Chapel, Parker Memorial and Church of the Unity. The first demand that these trusts presented was the expenditure of our funds to make them what they ought to be. In addition we have been obliged to devote a large portion of our resources to the carrying forward of Bulfinch Place Church to its safe placing under a new ministry, and also the enrichment of the work at the North End Union. All these seemed to have come at once, and while requiring from us a large increase of expenditure we have not received a corresponding enlargement of income. The truth is, aside from legacies and bequests, we have not had any additional contributions over and above the old proportion. Thus, after having well tested our constituency, we are obliged to consider most seriously some plan of retrenchment. As all will see, not a cent has been wasted and all our work ought to be maintained. But it cannot be under the present financial conditions. At the Special Meeting held recently, your Executive Committee proposed a plan which was thoroughly discussed and the most

important part of it recommitted. It was evident that something must be sacrificed. Happily our funds are the same as several years ago and we have received this year legacies to the amount of \$13,494.36.

It will be remembered that at the Special Meeting of the Corporation, on April 21st, certain reductions were voted as follows :

At the North End Union, \$500 per year.

At Morgan Chapel, \$400 per year.

At Washington Village, \$150 per year.

At Bulfinch Place Church, \$500 if possible.

At Parker Memorial, \$500.

This retrenchment, with interest money from the proceeds of churches to be sold, will make our outgo and income equal.

We have already reported upon that part which was recommitted,—namely, the Church of the Unity property. Our recommendation is again made that the Church of the Unity be closed the first of July, 1897, and the property sold as soon as possible.

#### ADMINISTRATION.

At this juncture of affairs your Committee have thought of some ways by which greater interest might be created in our work. Accordingly a new plan with regard to Delegates has been formed and will be proposed for your adoption at this Annual Meeting. There is a lamentable ignorance on the part of our churches as to what the Fraternity has done and is doing. We have tried various channels, but the information which we wished disseminated has failed to get abroad. Or, if it was circulated, there seems to have been a failure of real appreciation and enthusiasm.

Accordingly we urge the Delegates to enter into this new scheme with ardor, so that through them we may reach the various congregations and stir up new zeal. The Delegates



will see that it is a delicate matter for the Executive Committee to push their appeals for money in our city churches. It rests with the ministers and Delegates so to present our cause, in such way as they see fit, that our contributions may be increased.

The following suggestions are offered :

1. That the body of delegates from each church be invited to organize for the purpose of increasing interest in the Fraternity and augmenting its resources, each delegation adopting such plans as may best accomplish its purposes.

2. That hereafter each of the Visiting Committees of the delegates visit during the successive months in such manner that there shall be two committees visiting each month.

3. That the Visiting Committees be requested to arrange their work so far as possible in such a way that at least one member of the committee shall be able to make a thorough report on each chapel.

4. That the delegates be earnestly invited not to confine their visits to their regular months, but to visit work in which they are interested, at other times.

The above suggestions are intended to bring the delegates into closer knowledge of the work done by the Fraternity, and to enable them to give helpful suggestions to the Executive Committee.

Will our delegates take such steps as are necessary in each branch to carry these suggestions into successful effect?

One other suggestion is herewith made. The present occupant of the office of President has served in that capacity for twelve years, his entire connection with the Fraternity covering sixteen years. When the new order was established whereby a salaried office was created, he still retained the Presidency while accepting the duties of Executive Agent. But it seems to him and to the Executive Committee a wise idea for him to withdraw from the Presidency, and assume the office of Secretary and Executive Agent. Whatever honors belong to the office of President, of them



he has already had more than his share. By taking the Secretary's duties and combining the Executive Agent's work there can be a better handling of details. This arrangement will also permit a wider representation among the churches, for we would suggest that a new President be chosen every two years, thus drawing into our Committee a varied representation from the different societies.

#### PROPERTY.

No mention has been made in recent Annual Reports on this point. We wish to say that it has been the aim of the Executive Committee to keep our buildings in complete repair, and in many cases we have gone beyond that conservative principle. The condition of our buildings at the present time is a great advance upon what they were some few years ago. The North End Union structure has been improved at an expense of \$10,000 or \$12,000. The Parker Memorial has recently been strengthened and put in better order at a cost of \$800 or \$900. These and other expenses, which in many cases were really improvements and not repairs, have not been entered as distinct items in the Treasurer's accounts, but have been put down simply as current expenses.

#### MISCELLANEOUS.

The popular open-air services were conducted on Boston Common throughout the warm weather of last year. Many ministers of our city kindly volunteered to speak, and with a simple accompaniment of a cornet we gathered a large crowd of listeners every Sunday afternoon at five o'clock. The location has been a very poor one, but the best obtainable. The Subway Commissioners are still in possession of Boston Common, and do not wish to permit any gatherings on the new grassed grounds, which they are yet to hand over to the city. The Charles Street mall, where all of the Sunday afternoon meetings are held, is a very noisy region. More than

that, the speakers and their listeners are too close to each other. However, we consider the results of last season satisfactory, and the expense was certainly very small. The popular imagination has been touched by these gatherings, but it is difficult to tell how much good has been done. We have secured a permit for the same privileges this season, and have the subject of a third series under consideration.

We close our report with a distinct note of confidence. Progress has undoubtedly been made along most of our line of work, and we have faith to believe that any reasonable plans for the future will be sustained by our churches. With the plan of retrenchment carried out, and with an awakened interest on the part of the Delegates and congregations, we are entitled to expect a steady and satisfactory course through the coming twelve months.

Respectfully submitted,

BY THE EXECUTIVE COMMITTEE.

## BULFINCH PLACE CHURCH.

To the Executive Committee of the Benevolent Fraternity of Churches in the City of Boston :

The most notable event in relation to Bulfinch Place Church during the year, was the celebration on September 27 of the fiftieth anniversary of Mr. Winkley's installation in the ministry at large. For fifty years Mr. Winkley had given devoted and successful service to this work, first at Pitts Street Chapel and afterwards at Bulfinch Place. It was most fitting, therefore, that the Benevolent Fraternity of Churches and his own congregation should celebrate this half century of Christian ministry by a special service of recognition. The church was filled to overflowing, many not being able to enter the doors.

The service fulfilled a double purpose, the recognition of Mr. Winkley's fifty years as minister at large and the installation of Rev. Christopher R. Eliot as his successor. Among those who took part in the service was Rev. Samuel B. Cruft, who was participant when Mr. Winkley was ordained in 1846. Addresses were made by Rev. E. A. Horton, representing the Benevolent Fraternity of Churches, and Rev. Edward Everett Hale, D.D., both of whom paid beautiful and impressive tributes to Mr. Winkley and his remarkable career. The installation prayer and the sermon were given by Rev. Charles G. Ames and Rev. John Cuckson. By a vote of the Benevolent Fraternity of Churches, Mr. Winkley remains in close connection with his church and people as Pastor Emeritus, a title which few men have so fully deserved.

Though formally installed at the above mentioned service, the present minister has been associated with the work for more than two years, and this report covers the year from May 1, 1896, to May 1, 1897. It will touch, first, upon the Sunday services, and second, upon the work carried on during the week.

1. SUNDAY SERVICES. We consider the religious services to be the heart and centre of our work. All other work is intended to help build up the church, or at least to influence Christian character. We continue to hold our Sunday School at 1.45 o'clock, and

public worship at 3.15. The Winkley Guild meets at 7.30 P.M., with an attendance varying from twenty to forty. This evening service is the least satisfactory part of our Sunday work, but it is not clear how to make it better. At present it is simply a Guild meeting, and as such serves an excellent purpose. But considered as an evening service, and from the point of view of what a church like ours should do upon Sunday evenings, these meetings are not satisfactory.

We should have regular Sunday evening services of such a character as to attract the people of the neighborhood, and compare favorably with the services of other denominations. The experiments made in the last two years prove this cannot be done without considerable expense, principally for music. Moreover, it seems to be very difficult to carry on an evening service and make it successful so long as our regular congregation meets in the afternoon, and as yet we are not prepared to recommend a change in this plan. The people are too strongly attached to the present method. Hence, I repeat, that while the Sunday evening opportunity is not being satisfactorily used, we do not see clearly a way to anything better.

It may be said here, that during the summer we held evening services for two months (July and August), with fair congregations. A special appropriation was made for music by the Fraternity of Churches, which made this possible.

In regard to the Sunday School and afternoon services, we have had a successful year. We gained quite a large number of new scholars at the beginning of the year, which was brought about by a systematic canvass of the neighborhood, made possible by money contributed from private resources.

It is evident that we could keep a canvasser busy, and very largely extend our usefulness as a Sunday School, had we funds for this purpose. The scattered condition of our people makes it impossible to do this work with our present force.

The average attendance of the school for the first quarter of 1897 was 184.

The teachers are very faithful, numbering, including officers, 44.

Three teachers' meetings have been held every week. The lessons this year have been those prepared by the Unitarian Sunday School Society upon the Old Testament. Fourteen or fifteen classes

are organized as "Lend a Hand Clubs," and have each done some friendly service for others. On January 26, Dr. Hale addressed the Clubs and invited guests at the Chapel. Reports were made and refreshments served. It was a most interesting occasion, and will be long remembered. We owe this to the enterprise of the "Emergency Club," which planned the meeting and paid the bills. Upon Christmas Sunday the Church and Sunday School met together for a service in the Church, at which occasion there were 263 persons present. The Sunday School had a pleasant Christmas festival with gifts for all, the expense being met by private subscriptions, amounting to about \$135.

The services at 3.15 have been attended by the usual congregation, numbering rarely more than 175, rarely less than 125. There has been no falling off in the average attendance, neither has there been any special increase. The congregation is small compared with the number of persons who belong, more or less closely, to our Church. Living for the most part at a distance, many are obliged to attend irregularly. On the other hand, there is a remarkable and devoted regularity on the part of a large number. The attendance at the communion services is unusually large.

When it is remembered that we have a very simple service, without ritual or paid choir, and that there is absolutely nothing to attract people except the opportunity of meeting one another and worshipping together, it is, I think, remarkable that they come so regularly and are so warmly attached to their Church. The social spirit of the Church counts for a great deal. The simplest interpretation of Christianity as love to God and man is that which our Church accepts in theory and in practice.

## 2. WEEK DAY WORK.

The Women's Alliance: No branch of our work has been more interesting and successful than that of the Woman's Alliance. There are forty members, meeting twice a month, one of the meetings being a "Study Class." The members are deeply interested and enthusiastic. The Church is distinctly stronger for their work, which includes Post Office Mission work, the Cheerful Letter Exchange, sending off literature, etc. Working for others, coming into touch with the denomination at large, these women become more strongly attached to their own Church and faith.

On February 24 the Alliance entertained the New England Associate Alliance. It was a large meeting, filling the Church. Addresses were made upon "Former and Present Positions in Unitarian and Trinitarian Congregational Faith," the principal speaker being Rev. Samuel E. Herrick, of Boston.

On April 8 the Alliance entertained the adult members of the congregation at a very pleasant reception. Mrs. B. Ward Dix, president of the National Alliance, herself a graduate of our Sunday School, was present and gave an inspiring address in regard to the Alliance work. Our branch looks forward to being of even larger service both to its own Church and others next year.

During the summer of 1896, July and August, a playroom for poor children was carried on for eight weeks. The rooms were open from nine to twelve every day (except Sunday), and two trained kindergarten teachers had charge. The methods followed were those adopted by similar playrooms in the city, and succeeded admirably. Two sets of children were taught and entertained for one hour and a half each. The total daily attendance was from eighty to one hundred. All of the children were quite poor, coming almost exclusively from Jewish and Italian families in the West End. They were mostly of kindergarten and primary age. Their chief playground had been the streets. The object of our playroom was not simply to give them a happy time, but by kindergarten songs and games and occupations to continue the elevating and civilizing influence of their school training, so that the summer months might not be wholly demoralizing. Excellent order prevailed; the teachers were devoted and successful, and the children and their parents were greatly pleased. Flowers were distributed once a week, the gifts of friends in Littleton, Mass., and Belmont.

The expenses (\$108.00) were met by the Howard Sunday School Club, janitor service being paid for by the Church.

### 3. LECTURES AND CLASSES.

Just before Christmas, a course of four lectures (free) were given upon Thursday evenings in the church. The subjects were popular, including Greece, Samoa, The Selkirk Mountains and The Boston Tea Party. The last mentioned lecture was given by Mr. John Fiske; the others, which were illustrated with the stereopticon, were given by Rev. S. J. Barrows, Mr. John H. Westfall, and Mr. Parker



B. Field. The audiences were large and appreciative, averaging from three hundred to three hundred and fifty.

Out of these lectures grew a series of evening classes, which have proved most interesting and successful.

A card was printed and distributed at the last two lectures offering opportunities for the study of a dozen or more subjects, literary and practical, if the demand should be sufficient to warrant our securing teachers. These classes were to meet once a week, and the pupils were expected to pay five cents a lesson or one dollar for each course.

The response was very gratifying, and when the scholars were invited to a preliminary meeting, about seventy-five persons (all adults) appeared. Most of these were entire strangers to us, some coming from quite a distance. Plans were discussed at this meeting, with the result that the classes began regular work on January 8, in the following subjects: New England Colonial History, English Literature, Spanish, French, German, Social Economics, Millinery, Dressmaking, Shorthand and Book-keeping. Bible History was added later; also Cooking and Drawing. Nine of these subjects were taken by volunteer teachers.

The classes have met on Friday and Saturday evenings, with the exception of drawing and water color, which met at the Art Museum on Saturday mornings. We soon had over a hundred pupils—some taking two or three subjects, and the general attendance has been good. In certain classes, on account of the work required, there has been a decided falling off. That was to be expected. It was chiefly noticeable in the French, German and Book-keeping classes. The others have held their membership well, and we have felt greatly pleased that such subjects as Literature, History, Bible History, and the languages proved attractive—as well as the more practical subjects, like millinery and dressmaking.

To our teachers, most of them volunteers, and several from our own Church, we owe a debt of gratitude, which we cannot fully pay. The expenses of the paid teachers, janitor service, printing, etc., will be met almost entirely by the fees of tuition, which, though so small, will amount to something over \$125.00. Certain expenses, as for heating and lighting, must fall upon the Church. We think that it may be possible another year to make the classes and lectures self-supporting.



Two lectures have been given this spring, under the auspices of the classes — one upon "Lexington," by Rev. C. A. Staples, the other by Mr. Edwin D. Mead upon "Lessons from the Old South Meeting-House."

The social life of the Church has been satisfactorily carried on through the winter. Some of the most useful social gatherings have been called not primarily for social purposes, as, for example, the Reunion of Lend a Hand Clubs and the Woman's Alliance Reception. Several dramatic entertainments have been given by members of the Sunday School.

A group of young people from the First Parish, Dorchester, gave us a very pleasant evening with music and recitations and a kinder-symphony, for which we give hearty thanks. Quite a number of smaller social meetings have taken place under the auspices of the Convoco Club and the Red, White and Blue Club, the latter being a very bright club of boys. Other clubs have held meetings at the homes of their members.

In June the Old Ladies' Party was held — a strawberry feast for more than a hundred ladies, who have all obtained the honor of being over sixty years old. The expense was met by special gifts, and the work was done by the young people of the Church with the same efficiency and precision which has characterized this work for twenty-five years. After an hour of social handshaking, an entertainment is given, not too long, after which the settees are removed and tables brought in to be quickly spread with a bountiful repast. The parlors and tables are always decorated with the early summer flowers, of which each old lady has a bunch to carry home. This Old Ladies' Party is one of the institutions of Bulfinch-Place Church.

The financial condition of the Church is, on the whole, more satisfactory than for several years, though the treasurer reported a deficit of about one hundred dollars on January 1. This was due to an increase in expense caused by increasing work. The receipts from the envelope offerings showed an increase of \$75 over the previous year, and the number of contributors has been larger than for several years. The total contribution for the year ending February 28, 1897, was \$800.62.

This, however, does not cover all the gifts from the people for our own or kindred work. The Sunday School gives regularly for the Children's Mission. The Lend a Hand Clubs, of which there are

fourteen or fifteen, each has its little treasury and does some good work. At Christmas they contributed several dollars for Christmas gifts, and recently sent \$15 toward the Lend a Hand Endowment Fund. One of the clubs met the expenses of the Lend a Hand reception, and the expenses of the social meetings and entertainments have been met by the people themselves. At Christmas the teachers contributed generously towards the Christmas entertainment. The Woman's Alliance pays for its own work. The Evening Classes bring in about \$125 to help pay for themselves. Be it remembered that our people are all in very moderate circumstances, if not poor, and even the car fare for Sunday is often a serious consideration.

It is due the generous friends, not of our own number, who have helped us during the year, to say that we thank them very heartily, and could not have done certain important things without their assistance. To the Howard Sunday School Club, composed of former Howard Sunday School teachers, we owe thanks for the money which made possible the summer playroom.

To this same club and to a generous lady we owe the visiting which so largely increased our Sunday School. To other generous friends we owe the Christmas Festival, the Old Ladies' Party, the Stereopticon Lectures and service books. We remember also, with special gratitude, the generous gifts which come from the Tuckerman Circle. Without such help much of our best work would have been impossible.

In conclusion, may I say that the work at Bulfinch-Place Church continues to be in a true sense a ministry at large. The minister is brought into touch with a great many people who are in no way connected with the Church, nor likely to become regular parishioners. He has attended forty-two funerals during the year and officiated at ten weddings. Poverty and death open many doors to his ministrations, and those who call for such are scattered over a wide territory. The Parish itself coincides with "Greater Boston," numbering 205 families, or individuals, not including many whom we meet at the Evening Classes and lectures and upon special occasions; and we feel that our little Church, situated so close to the "Hub," so easily accessible from the nearer suburbs, radiates its influence over a large circle, fulfilling, indeed, a true ministry of Christian service.

Respectfully submitted,

CHRISTOPHER R. ELIOT.

## NEW SOUTH CHURCH AND CHURCH OF THE UNITY.

To the Executive Committee of the Benevolent Fraternity of Churches in the City of Boston :

GENTLEMEN,—This report of the past year's work in the New South Church and the Church of the Unity must deal with changes and consequent problems and experiments, and but slowly developing encouragements.

At the time of the last report, the New South congregation was peacefully worshipping in its old and beloved home on Camden Street, and Mr. Savage was still preaching to the large congregation which greeted him at the Church of the Unity. Although Mr. Savage had resigned, there was hope that the Church of the Unity would call a successor to him and at least endeavor to continue. When Mrs. Sprague and I accepted the invitation of your Board to remain another year with the New South, it was with the expectation that our work would be continued at the New South Church. I wish to make this clear in justice to Mrs. Sprague and myself, for had we known the changes about to take place, I am very certain we would not have renewed our contract with the Benevolent Fraternity.

From April until July work went on as before at the New South Church. July 1st the New South went into Union services with the South Congregational, the Disciples and Unity at the Church of the Unity, and it was my privilege to officiate five of the eleven Sundays. At the New South Church, noon services attended by a few members of the Sunday School and congregation were continued through the summer. Co-operating with the Emergency Association a play-room was kept open for six weeks which was attended by about 200 children from the neighborhood of Camden Street. The young people, co-operating with the Guild of Reading, Mass., conducted a flower mission through the summer and distributed some 6,000 bouquets, which were largely given out to children, and thus taken into the poorer homes of that region. During the summer plans were matured and assistance secured to carry on various educational and philanthropic enterprises at the New South Church, all of which

were cast aside by the change which came on the third Sunday in September, when, instead of returning to the New South Church, the congregation and ministers were transferred to the Church of the Unity.

The New South people were naturally disheartened, many of them declining to continue longer in a church controlled by the "Fraternity." The Church of the Unity people were naturally not greatly interested in the success of the combination, and those who cared for the continuance of the Church of the Unity could not heartily welcome the changed conditions of its continuance. The elements which remained of the two congregations were dissimilar, with unlike methods and aims. I am glad to report a growing, and, at the present time, a substantial unanimity in the united congregations. The New South people are becoming wonted to the new quarters, and some who at first withdrew are drifting back. The Church of the Unity portion of the congregation has grown steadily in interest and zeal for the new movement. The morning service has been attended with unusual regularity. The Sunday School, under the superintendence of Mr. Frank B. Thayer, has been worthy of a much larger constituency than the parish could afford it. The young people's meetings have been continued with regularity and profit, and for the members lost in moving from the New South others have been gained in at least equal numbers.

The women of the congregation have been busy in the two Alliances and in the Benevolent Association, and have done needed and profitable work.

A Monday evening Literary Club, largely under Mrs. Sprague's direction, has attracted from twenty to thirty-five adults at each meeting, with growing interest and purpose.

The Socials Wednesday nights, attended by from forty to ninety people during the winter, have been gratifying to pastor and people alike. The Friday evening entertainment course proved self-sustaining, and while reaching but few outside the congregation, yet proved interesting, and not without profit to the church as to individuals.

Vesper services were conducted from January 1 to April 1, with varying congregations, owing to the music available. While small attendance of some Sundays may have given a false impression of

the strength of the congregation, good results can be traced, especially in the fact that over two-thirds of those who came were not attendants upon the morning service.

As the parish is scattered over so wide an area, and as the locations of the Church of the Unity members of the congregation were new to the pastors in the beginning, pastoral calling has been difficult, yet Mrs. Sprague and I have both endeavored to see the people, as far as possible, in their homes. Since January 1, when your Board made it possible for me to give up the agency of the National Young People's Religious Union, I have made special endeavors in this line.

With the complications of the two congregations, it seemed wise not to press financial considerations this season, yet the people have shown a willingness to contribute according to their means, and the future promises an increase in local financial strength, though it may not be hoped that the local support in the present location can ever meet the whole expense of maintaining the Church.

I cannot close this report without a word of thankfulness to your Committee, and especially to the Chairman of your Committee, for the consideration shown me in the difficult situation of the past year ; nor can I forbear to express my profound gratitude to the faithful men and women who have rallied about me during the year, and whose loyal sympathy and full appreciation of the difficulties involved have made it possible to maintain courage, and persevere.

The future cannot but be brighter and more prosperous, and it is my firm conviction that another year's work will reap some harvest from the seed sown during the past year.

Respectfully submitted,

LESLIE W. SPRAGUE.

## UNITY CHURCH.

To the Executive Committee of the Benevolent Fraternity of Churches in the City of Boston :

The year's work at Unity Church has been one of unusual activity and interest. At the beginning of the year the parish was thoroughly organized and five committees were appointed to look after as many departments of work. In order to unify all the different interests of these various departments and secure harmony of action, the Chairman of the Standing Committee, Mr. James Pritchett, has called the committees together in a joint meeting the first Monday evening of each month, which has served admirably the purpose intended. Beside the work of these committees, there have been, actively working in the Church, a Choral Union, Christian Endeavor Society, a Woman's Union, and a Juvenile Temperance Society.

The Choral Union presented the Cantata of Esther in a very acceptable manner and gave an Old Folks' Concert.

The Christian Endeavor Society holds weekly religious meetings which have been of unusual interest, creating a real revival of religion, which has quickened the whole life of the Church.

There are two regular church services. The Children's Church meets at 11 A.M. The first half hour is devoted to devotional exercises and singing, conducted by Mr. Whitney. Following this there is a general Bible lesson conducted by the pastor, in which the aim is to familiarize both old and young with the Bible as literature. The last half hour the audience is divided into three sections,—adult, infant, and intermediate,—each occupying its own room and receiving instruction adapted to its needs. The Bible Class, conducted by the pastor, has been a new feature of the year and proved to be of great interest.

The regular preaching service during the winter months has been at 3 P.M. and averaged about as last year in attendance. Singing at this service is furnished by a large choral choir. There have been the two Sunday services every Sunday during the year, with no intermission in the summer.



During the hot weather, several excursions were made to the coast, and as many as our limited resources would permit were given a day's outing, while the whole church, with the children, spent one day at Lovell's Grove.

By the help of the Tuckerman Fund and contributions of clothing and bedding from the Meeting House Hill Church, the usual amount of philanthropic work has been carried on and much comfort given to the sick and needy.

Several temperance meetings have been held, one in which the Service of Temperance and Purity arranged by the Unitarian Temperance Society was used. The Loyal Temperance Legion, the Juvenile Temperance organization of the Woman's Christian Temperance Union, has been organized and has given one very fine public entertainment.

The former unorganized Mothers' Meeting this year became organized into the Woman's Union, with three standing committees, which meets every Wednesday afternoon.

Looking forward to the coming year, some definite plans are made to increase the financial resources of the parish. There is a general feeling of encouragement and a spirit of harmony and co-operation. The pastor sees a possibility of broadening the work and extending the usefulness of the church very materially if workers could be enlisted to help in the educational and philanthropic lines. "The harvest indeed is plenteous but the laborers are few."

Respectfully submitted,

MARY TRAFFARN WHITNEY.



## MORGAN CHAPEL.

To the Executive Committee of the Benevolent Fraternity of Churches in the City of Boston :

## SPIRITUAL WORK.

Sunday five meetings are held at the Chapel for prayer and praise and the preaching of the gospel and the study of the scriptures, beside the cottage prayer meetings held in the homes of the sick or those debarred from church attendance.

During the week the meetings held on Tuesday and Friday evenings are wholly devoted to prayer and praise, while the meetings on Wednesday and Saturday evenings are partly devoted to worship. Thursday evening the Evening Training School has devoted the hour to the study of the Bible.

Beside these regular meetings during the year there have been held four weeks of continuous Evangelistic services. Furthermore, the church doors are open nearly all hours of the day or night and a pastor or missionary can be found to give the seeker spiritual counsel.

It will be seen that few churches in the city give so much or constant opportunity for worship as does Morgan Chapel.

The meetings that have given the greatest evidences of growth have been the Sunday School, the Sunday Evening Meeting and Cottage meetings. These have trebled in attendance and power.

## EDUCATIONAL WORK.

The Saturday Industrial School for children has grown in numbers. During the absence of Miss Kate Hobart in Europe, Miss Elsie Hobart has been the devoted and successful principal.

The Free Reading Room has had a larger attendance than ever before and has been an agency of distributing much valuable literature among the people.

The Kindergarten Nursery, started in September, was an attempt to supply the great need for such a work in this community. Its success has been remarkable both in its influence on the children and the parents reached through them. The teachers for the Kin-

dergarten have been kindly sent us by Miss Lucy Wheelock, who has given the work enthusiastic support ; while Miss E. S. Emmons, our veteran missionary, and other friends have made the attempt possible financially.

The School of Music has met with gratifying success. Above seventy-five persons have taken advantage of the superior opportunities offered. Professor W. W. Adams, of the Boston Conservatory, has had charge of the vocal work. A chorus class in sight singing has met on Monday nights and classes in vocal culture have met on Monday and Thursday evenings. In instrumental music, Professor G. A. Marsh, of the Boston Conservatory, has taught the violin ; Rev. L. M. Bristol, of the Boston Conservatory, mandolin ; Mr. J. L. Duckwall, guitar ; and Mrs. Louise Margot Moulton, piano. Miss Helen Gilmore, of the Emerson School of Oratory, has taught a class in Physical Culture and Expression. The success of this school is due to our associate pastor, Rev. L. M. Bristol.

An Evening Training School of two terms of eight weeks each has been held at the Chapel by the Boston Circuit of the Epworth League. There were three courses : 1. Bible course on Thursday evenings. The lecturers were Miss Juliette Smith, Rev. L. W. Staples, Rev. L. B. Bates, D.D., Rev. J. D. Pickles, Ph.D., Rev. G. S. Butters, Rev. Daniel Steele, D.D., and Rev. E. J. Helms. 2. Good Citizenship and Reform, on Monday nights, with the following lecturers : Rev. Alfred Noon, Ph.D., Rev. Geo. A. Crawford, D.D., Chas. E. Mann, Esq., Hon. B. B. Johnson, Prof. F. S. Baldwin, Ph.D., Hon. S. B. Capen, Rev. J. W. F. Barnes, D.D., Rev. V. A. Cooper, D.D., Miss Mary E. Lunn and Rev. W. I. Haven. 3. The third course furnished sixteen of our excellent Saturday night concerts.

#### INDUSTRIAL WORK.

The wisdom and practical godliness of this department of our work has been demonstrated hundreds of times during the distressing winter of 1896-7. Through the opportunities that we have provided, the destitute have been able to relieve others while helping themselves.

The man who had no trade sawed wood for the widow who had no fire ; while the widow made and repaired in turn the garments

for others who needed them. This industrial work has been a virtual clearing house of helpful exchanges.

The printing department, through the patronage of interested friends, has been able to give work to several destitute printers, and some intemperate men thereby have been reclaimed.

A certain portion of the Chapel basement has at times looked like a hospital for old furniture. This has been repaired, and helped to bring comfort and convenience to those who were unable to obtain them.

Similar blessings have been wrought through our shoe-repairing department.

But of all the departments none has resulted in greater blessing than our Bureau of Employment and Information. Thousands have come seeking work. After continued rebuff and disappointment, the kind, encouraging word and look from our missionary has not been in vain. Several are now working in God's vineyard who were not looking for that kind of service when they first came to the Bureau. During the season more than one hundred persons have been supplied with satisfactory first-class help.

#### SOCIAL AND AMUSEMENT.

While this feature is too often neglected or overdone or mismanaged, at Morgan Chapel we are recognizing its importance in contending with the prevailing evils of our locality.

Except during the winter months, the Monthly Church gathering brings together through the social department of the Epworth League the people of the Church and congregation for better acquaintance.

At the Wednesday evening meeting of the Total Abstinence Guild the moral and religious motives are strongly appealed to, but the social aspects of the evil of intemperance are not forgotten, and strong inducements are extended to find in the better things we furnish a substitute for the pernicious influences of the saloon.

The Saturday Night Concerts have been inaugurated to counteract the baneful evils in our neighborhood that are at work to destroy the week's hard earnings. A first-class concert and entertainment was given at the Chapel from 8 to 9 o'clock, and this is followed by a social or a gospel temperance meeting until the saloons close. So

popular was this service that, like our Sunday evening meeting, we were soon crowded out of the vestry and the audience filled the auditorium. Great good was done.

## MEDICAL WORK.

The public baths have been a source of great blessing to the hundreds in the neighborhood who have no facilities for bathing at home.

The former staff of physicians ceased their work in June, 1896. A new staff has not as yet organized to carry on the work.

Respectfully submitted,

E. J. HELMS.

## THE NORTH END UNION.

To the Executive Committee of the Benevolent Fraternity of Churches in the City of Boston :

It is impossible in any report we may make, in the space allotted us, to give more than a brief outline of the various lines of work done, and touch upon a few of the more salient points.

The principle at the base of all the work which we endeavor to do is that of self-help. That education which does not fit us for life by developing the mind to meet the various conditions of its environment in the largest way, fails by so much of success.

It has been well said that the tragedy of life is not the tragedy of the criminal, but the tragedy of the incompetent.

The Union aims at prevention more than reformation, and while none realize more than we how far short we come in accomplishing the results desired, yet we believe these methods have in them an earnest of the end in view, and contain the germ of that which in its development will be an important factor in the solution of the social problem.

The following is an abstract of the work of the Union for the past year :

GYMNASIUM.—Young men, two evenings.

Whole number, 25. Average attendance, 8.

Boys, one evening.

Whole number, 50. Average attendance, 30.

Young ladies, Miss C. E. Maxwell, instructor, one evening.

Whole number, 22. Average attendance, 20.

PLUMBING SCHOOL.—Practical shop work, two groups, two evenings each.

Mechanical Drawing, one evening.

Nine lectures on the Technical Science of Plumbing, by David Smith.

CLUBS.—Mayflower Club. Fifteen boys, 12 to 15 years of age.

Assisted by Mr. Benton, Mr. Cheever and Mr. Long.

Edwin D. Mead Club.—Twenty-four boys, 12 to 15 years of age.

Assisted by Mr. Channell.

Wolcott Club.—Twelve boys, 8 to 10 years of age.

Assisted by Mrs. Ricker.

Frothingham Associates.—Fifteen young ladies, 14 to 17 years of age.

Busy Bee Club.—Thirty-six young ladies, 12 to 16 years of age.

Assisted by Miss Ella Smith, Miss Edith Pratt, Miss Anna L. Webb, Miss Clara L. Stewart.

Pansy Club.—Forty-three girls.

Assisted by Miss Mizner, Miss Dailey and Miss Gillis.

SEWING.—Miss Frances Croft, instructor.

Whole number girls, 22. Average attendance, 16.

SEWING.—Mrs. B. Schwartz, instructor.

Whole number girls, 8. Average attendance, 4.

SEWING.—Mrs. Daniels and Mrs. Rowell, instructors.

Whole number girls, 19. Average attendance, 17.

MENDING AND DARNING.—Under Miss Lincoln, Miss Howe, Miss De-Long, Miss Winsor.

Whole number girls, 40. Average attendance, 30.

MAKING DOLLS' DRESSES.—Under Miss Patee.

Whole number girls, 15. Average attendance, 14.

EMBROIDERY.—Under Miss Appleton.

Whole number, 9. Average attendance, 5.

EVENING DRESSMAKING FOR GIRLS.—Under Miss Tower.

Whole number, 19. Average attendance, 15.

EVENING DRESSMAKING FOR ADULTS.—Under Miss True.

Whole number, 13. Average attendance, 9.

DAY DRESSMAKING.—Miss Susan True, instructor.

Eight months' course, 30 hours a week.

20 hours a week devoted to the theory and practice of dressmaking.

6 hours a week devoted to fine sewing.

4 hours a week devoted to drawing.

CROCHETING.—Under Miss Whitney.

Whole number girls, 12. Average attendance, 10.

MOTHERS' MEETINGS.—Under Miss Frothingham.

Whole number, 9. Average attendance, 9.

CORRESPONDENCE CLUB.—Under Mr. Phelan.

Whole number young men, 8. Average attendance, 4.

LITERARY CLUB.—Under Miss Colleton and Miss Curtis.

Whole number young ladies, 12. Average attendance, 10.

DRAWING: Free-hand.—Under Mrs. E. G. Niles.

Whole number boys, 11. Average attendance, 10.

DRAWING: Color work.—Under Mrs. Seldis and Miss Smith.

Whole number boys, 15. Average attendance, 12.

COOKING.—Under Miss Shattuck.

Whole number girls, 14. Average attendance, 10.

PAPER FLOWERS.—Under Miss Sweet.

Whole number girls, 14. Average attendance, 10.

KITCHENGARDEN.—Under Miss White.

Whole number girls, 21. Average attendance, 11.

SONGS AND GAMES.—Under Miss White.

Whole number children, 100. Average attendance, 45.

ITALIAN CLASS.—Adults. Under Mr. Roderick.

ITALIAN CLASS.—Adults. Under Mr. Millar.

SINGING.—Under Mr. Herbert F. Nye.

SINGING.—Under Mr. Channell.

SINGING.—Under Mr. S. R. Prentiss.

MILLINERY.—Under Mrs. Channell.

Whole number girls, 16. Average attendance, 14.

DANCING SCHOOL.—Under Mr. J. H. Nourse.

Whole number, 52.

STAMP SAVING.—Under Mr. Channell.

Whole number depositors, 141. Number withdrawn, 47.

OPERETTA.—Under Mrs. Channell and Miss Colleton.

Whole number girls, 36.

MINSTREL AND ENTERTAINMENT.—Under Mr. Channell.

Whole number boys, 25.

SATURDAY MORNING SEWING SCHOOL.—Under 16 teachers.

Whole number, 125. Average attendance, 110.

PLAY ROOM.—Five afternoons a week. Under Mrs. Channell and Mrs. Foster.

Average attendance, 65.

GAMES.—Every evening except Sunday.

READING ROOM.—Every evening.

PUBLIC BATHS.—Every week day from 8 A.M. to 8 P.M. Sunday 7 to 10 A.M.

LECTURES ILLUSTRATED BY STEREOPTICON.—

*Speakers and Subjects.*

Feb. 24.	Through the White Mountains with a Camera . . . . .	C. L. D. Younkin.
March 3.	Climbing the Canadian Rockies .	Parker B. Field.
March 10.	Nuremberg the Ancient . . .	James Frederick Hopkins.
March 17.	Washington, D.C. . . . .	Horace W. Warren.
March 24.	A River from Mountain to the Sea,	Charles F. King.
March 31.	From Frigid to Torrid Zone .	Charles F. King.

SUNDAY SCHOOL.—

Average attendance teachers, 8.

Average attendance pupils, 92.

SONGS AND GAMES.—An effort is being made by educators to make the transition from the Kindergarten to the Primary Grade easy and natural without break or hindrance in the continuity of work. To this end certain Kindergarten methods are being modified and adapted to the maturer mind of the Primary Grade — among which



are songs and games. Intelligent, well directed play is as truly educational as mathematics or the sciences. Songs and games appeal to children, and, in the hands of an intelligent teacher, they teach attention and observation, and develop, by doing something in a systematic way, as well as promote a kindly, loving sentiment. The Union has had a class of songs and games every Saturday morning during the winter under the direction of Miss White, a public school kindergarten teacher, assisted by Miss Walters.

Her enthusiasm has made it one of the most interesting classes we have. One of the Primary School teachers of the Hancock District has come to this class all winter that she might learn the games. She has introduced them into her school work with marked results.

The worst punishment she can inflict is to deprive any one of participation in the songs and games.

The record for non-tardiness in her room stands at the head of that of all the primary schools in the district, which she attributes in a great measure to a judicious use of songs and games.

KITCHENGARDEN.—The laboratory method of instruction is being extended in many directions. Theory should never be too far removed from practice. The details of instruction in housekeeping as taught by kitchengarden methods are best emphasized by using the real things, real table furnishings, table linen, cups, saucers, plates, knives, forks, etc. By serving some simple refreshment, as cocoa and crackers or fruit, it not only gives a keener interest, but discovers the lack of table manners on the part of "guests and hostess." Miss White has had this class and these methods have been used. One little girl said she got up at six o'clock, in order to get her work done that she might come to the class at nine o'clock Saturday mornings.

CORRESPONDENCE CLUB.—The object of this club is to learn the essential elements of letter writing, grammar, spelling, penmanship and literary form. The club is composed mostly of young men in the High School, and is under the direction of Mr. Phelan, whose enthusiasm and devotion is an inspiration to the boys. The personal element was supplied by members of the Opportunity Club of Brookline, with whom they corresponded.

Thus the boys of a less favored environment came to know, through correspondence, boys of a more favored environment.

Later the Opportunity Club with friends, a dozen or more in number, accepted the invitation to visit the North End Union. One of the ladies who is much interested in the success and welfare of the Opportunity Club wrote me afterwards: "We enjoyed so much our evening at the N. E. Union that I want to thank you again for the pleasure. I can see how it will prove a real help to our boys in various ways and strengthen their interest in such work, and I hope your boys felt the true friendliness of our club members and will gain in earnest purpose to develop aright. Truly that night I was much pleased with your boys and proud of ours."

TRADE SCHOOL FOR DRESSMAKING.—It was found that six months, the time given to the day Dressmaking class of last year, was not sufficient to complete the course in a satisfactory manner, so the time was extended this year to eight months, and six hours per day was required instead of five. The course of instruction remains relatively the same; the forenoons are devoted to the theory and practice of dressmaking, three afternoons of each week to a systematic course in fine sewing and two afternoons to drawing.

Early in the course, pupils bring in work to be made up, and this continues through the whole time. This work not only yields a profit to the pupil, but gives a practical application to the instruction which is so necessary. Making a garment for a customer, discovers to the pupil her lack of knowledge, and every success begets confidence and stimulates to further improvement.

PLUMBING SCHOOL.—The number of applicants to the Plumbing School this season so far exceeded that of other years that it was necessary to divide them into groups, each coming on alternate evenings. In each group there were twenty-nine (the full capacity of the shop), and several extras who could not be assigned a regular bench for lack of room.

Each pupil enters the school on an application, signed by his employer, presumably a plumber, certifying that "he believes him to be honest and industrious." This secures an exceptional class of pupils, and, so earnest are they in their work, little or no discipline is necessary. The school is not local in the sense that it benefits only those living at the North End, but it aims to meet the demands of the community at large, as is shown by the residence of the pupils in the present class:

Boston proper . . .	7	Lawrence . . .	8
Roslindale . . .	1	Andover . . .	1
East Boston . . .	4	West Medford . . .	1
Woburn . . .	3	Charlestown . . .	1
Cambridge . . .	2	South Boston . . .	2
Allston . . .	2	Roxbury . . .	12
Brighton . . .	3	Quincy . . .	1
Winchester . . .	1	Chelsea . . .	2
Malden . . .	3	Hyde Park . . .	1
Everett . . .	1	Dorchester . . .	3
Waltham . . .	1		

The trade school idea is slowly but surely making itself felt. The Franklin Fund is now in the hands of a permanent Board of Trustees, and an effort is being made by a committee of prominent citizens to have it used to establish a Trade School.

The Union modestly feels that the pioneer work which it has done in maintaining the Plumbing School for the past three years has been and is a factor in the growth of the trade school sentiment in the community.

Our thanks are due to members of the Master Plumbers' Association, who have ever been ready to lend a hand when needed, and especially to Mr. David Smith, their ex-president, for his revision of the lesson papers and for the zeal and careful preparation which he has given to the lectures on the Technical Science of Plumbing.

YOUNG LADIES' GYMNASIUM.—The closing exhibition of the young ladies' gymnasium class under Miss C. E. Maxwell, together with the record of attendance, is the best possible evidence of the interest developed and the work accomplished. The apparent ease with which the exercises were done and the precision of the class work are a credit alike to teacher and pupils.

To speak of Mr. Channell, my assistant, and of Mrs. Channell, matron of the Children's House, and their devotion to the work of the Union will be to repeat what has been said often before. They both have the quality so essential to success of "wearing well."

The Union congratulates itself that Miss Emma E. Mizner accepted a place on the Children's House Committee. Fertile in methods, energetic in execution, devoted to the work, with a large

acquaintance upon whom she has drawn for helpers, she is a most valuable acquisition to the working force of the Union.

The Union has sixty-eight volunteer workers, and to them is due the hearty thanks of the Union for their disinterested devotion to the various lines of work in which they are engaged.

Large as the number is, the work has been limited because of the lack of workers. The Sunday School and Saturday morning sewing school have been obliged to refuse admission to applicants because there were no teachers to whom they could be assigned.

Respectfully submitted,

S. F. HUBBARD.

## PARKER MEMORIAL.

To the Executive Committee of the Benevolent Fraternity of Churches in the City of Churches :

GENTLEMEN,—I take pleasure in submitting to you the report of the fourth year of work at Parker Memorial. We are able to report much progress. The work is increasing, especially with the adults. It is commonly reported at most of the philanthropic centres that it is hard work to get any Americans. The new members who have registered at the building this year have been of this class, which I feel must be pleasing to the Executive Board and the churches making up the Fraternity. We have also a new problem to meet. The negro element is rapidly increasing in the district which was formerly full of Hebrews, and the latter are moving into suburban towns and cities where employment can be found for their children in factories and shoe shops. We have an increase of colored children this winter. We have maintained most of the classes that have existed previous to this winter. It has been my desire to do work at Parker Memorial that is not done in any other section of the city, and we have lately made arrangements to open a circulating library for the blind, and have already received a gift of books from the Perkins Institute. We are also to open a co-operative laundry for working girls who live in this vicinity and are compelled to do their laundry in their rooms. These two features will strengthen Parker Memorial and at the same time be carried on without any expense to the building.

At the beginning of the season's work we put into operation a new plan of membership, placing the membership fee at one dollar, which gave the member the privilege of joining all or any of the classes, and have found this advantageous to us, as it brings in more money from the classes. The Superintendent has kept up his visitation of young people's unions, guilds and Sunday Schools, and has added to the list reported last year, which can be seen in the report of classes.

I especially desire to make mention of the Second Church and Sunday School, the Hale Union of Newton Centre, and Chapel Club

of the First Parish, Roxbury, Sphinx Club, and young people of the First Unitarian Church of West Newton. These young people have not only helped with money, but have given workers for the various classes and are to help us in the coming summer work. There are other young people who have pledged themselves for summer work in the way of fresh-air trips. Our philanthropic work has doubled over that of the first year, and we are put to our wits' end to devise ways and means to assist those who come to us. Permanent employment has been found for thirty persons. Widows have been saved from eviction by so-called loan companies by taking up the loan ourselves, they paying us instead of the loan company, thus saving the excessive interest demanded. Volunteer nurses and physicians have been found for the sick, who have gladly given their services.

Again this year as formerly, jellies and preserves have been distributed to the shut-ins through the kindness of our friends in the country churches. Some of this jelly has been made at the building from fruit sent to us which was too ripe for distribution. Young people have been found who have been willing to assist in reading to the sick and blind. Free ice distributions, excursions, and various classes were carried on as usual through the summer months.

Our first course of lectures on social problems, given by the college presidents and professors of Harvard, Boston University and Tufts College, were well attended, averaging about 200. A debate followed these lectures, which was very instructive and interesting to all who came. This saved the work of having one evening especially set apart for the same, and was liked much better. It also gave the speaker of the evening a chance to take part in the debating. The second course of ten lectures, illustrated, have proven very interesting to those who have attended. This was made possible through the kindness of Mr. John C. Haynes, who made us the present of an electric stereopticon, costing \$211. This gift came to us without any solicitation. The Superintendent has also given illustrated talks to the children and their friends. It is pleasing to record that all these lecturers have come to us free of charge, and, as one lecturer said at the opening of his lecture, he had heard a great deal of Parker Memorial, and had said to one or two friends that he wanted to lecture there, but never expected to do so. He was intro-



duced by a friend, the invitation was given him to come, and he gladly accepted.

SUNDAY EVENING SERVICES.—Twenty-two services have been held this year with an average attendance of about 300, and this without a large outlay for music which we have had in the past, without any advertising other than the Saturday newspapers, and while there were three revival services going on in our neighborhood there were not quite as many men in the audience, but they came back when these revivals were over. A collection is taken, and the cost of these services will be about \$500. We must not forget here to thank Mr. C. H. Bond, who has so kindly furnished so many soloists during the year at his own expense. The ushering was taken care of by the Channing Club, Newton Centre Church, West Newton Church, Second Church, Boston, Church of the Disciples, and Meeting House Hill Parish, Dorchester.

Sunday afternoons at five o'clock we hold a children's service. This service lasts one hour and is made up of singing, responsive reading and short talks by the superintendent. It may be possible with the change of population to have a Sunday School next year. We have been called upon this year to attend funerals, to christen, and ministers have been furnished. Thus you will see that Parker Memorial is being recognized as part of the neighborhood. The moral problem of the South End in the vicinity of our building is a hard one to solve, and we are doing all that is possible for us to do by talks to the boys and girls, and by objecting to the increase of saloons and hotels. We have appeared again, before the police commissioners and they have refused to issue two more licenses to those already granted.

Our Mothers' Club has been very successful. The same plan was carried out last year. Talks on Hygiene, Travels Abroad, The Care of the Home, and Social Entertainments has made up the program. A pleasant feature of this Club is the visiting and help that the mothers show towards one another. This Club has been in charge of Miss Alice L. Higgins and Mrs. Wordell.

The work of the Dancing Class must be spoken of here. This is a new class, and the teacher has done excellent work, not simply teaching the art of dancing but taking an interest in the pupils themselves, and it has been the means of keeping the young men



from saloons and other places which they frequented, and has kept them away from low dance halls.

I would recommend to the Executive Board that an arrangement be made whereby the large hall may be rented. I am confident from the applications which come to us that the hall could be made to pay a large part of the expense of the building.

The work of the office has increased to such an extent that we were compelled to have a visitor to do the visiting. We were very fortunate in being able to have Miss Alice L. Higgins for that work, and she has fulfilled her duties very acceptably. The Superintendent and Assistant, when duty has not kept them at the building, have also visited among the families, and have always responded to special calls which come to them. A large amount of clothing has been received, which is much better, as they feel that it is not a charity gift. Books have been received from Mr. James N. North, Mr. C. H. Bond, Hale Union, Newton Centre, Miss Stevenson, and others, to whom our thanks are due. We cordially thank the pastors of the various churches, the Young People's Unions, and all those who have interested themselves in our work, together with the Executive Board. All who have been connected with the work of the building the past year have worked together, and for its interest. Through the kindness of Miss Edith Burrage and the young men of the First Parish, West Newton, we have been able to renovate the parlor and room adjoining. During the summer, Mr. Getchell made apparatus for the Gymnasium, thus saving us considerable expense, and with the help of the assistant janitor repainted many rooms. The building is open each day from 9 A.M. until 10 P.M., and on Sunday from 4.30 P.M. until 9.30 P.M.

Miss Flora M. Whipple, my Assistant, has many duties to perform, office work, correspondence, sick calls and girls' clubs. Great credit is due her for the acceptable way in which she has done her work and the interest shown throughout the year.

The Printing Class has maintained its usefulness as in the past, in the efficient charge of Mr. Getchell. We have been enabled to save quite a sum by doing our own printing.

THANKSGIVING DINNER.—Our third dinner was provided by the country churches, as were the two previous ones. Our guests numbered one hundred and thirty, and only twenty were foreign

born. The others were Americans, widows, working girls and families. To add to the good cheer, Mrs. Oliver Ames sent to us many beautiful flowers, which decorated the tables and were given to our guests as they left for home. The dinner was prepared in the building by friends, the Superintendent and Assistant.

SUNDAY SERVICES.—These popular services are still very attractive to an average audience of three hundred. Twenty-two services have been held, commencing November 22, 1896, and closing April 18, 1897. General subject for 1896-1897: "Messages for the Times." The speakers, Rev. E. E. Hale, D.D., Mrs. Mary A. Livermore, Rev. John Cuckson, Rev. Stopford W. Brooke, Rev. Thomas Van Ness, Rev. Charles G. Ames, Rev. James DeNormandie, Rev. Charles F. Dole, Rev. William H. Lyon, Rev. John M. Pullman, Rev. Leslie W. Sprague, Rev. Samuel M. Crothers, Rev. Stephen H. Roblin, Rev. Albert Walkley. Subjects: "If God be for us, Who can be Against us?" "The Word of God," "Peace," "The Lord Needs You," "Three Christmas Pictures," "The Christianity of the Next Hundred Years," "The Truth in the Doctrine of Election," "Getting Justice and Giving Justice," "A Message of the Times," "The Present Age," "Patience," "Modern Saints," "The Bible and Modern Thought," "The Cross and the Flag," "Let there be Light," "Freedom," "Concerning Prayer," "The New Gospel," "The Forgiveness of Sins," "The Church and the Community," "Eternal Life, How shall I Inherit," "The Immortality of Man."

#### LECTURE COURSES, 1896-1897.

##### *First Course.*—

November 18 — "Christian Socialism." Dean Hodges, Cambridge.

November 25 — "Educational and Industrial Efficiency." President E. H. Capen, Tufts College.

December 2 — "Good City Government." Mr. Edwin D. Mead, Boston.

December 9 — "Industrial Revolution." Prof. Edward Cummings, Harvard College.

December 16 — "The Moralization of Life." Prof. B. P. Bowne, Boston University.

- December 30 — "Co-operative Housekeeping." Mrs. Mary A. Livermore, Melrose.
- January 6 — "Political Economy and Trades Unions." Prof. F. S. Baldwin, Boston University.
- January 13 — "The Modern Doctrine of the State and its Bearing on the Future of Religion." Prof. Henry S. Nash, D.D., Cambridge.
- January 20 — "Taxation and its Relation to Labor." Prof. F. U. Taussig, Harvard College.
- January 27 — "The College and its Relation to the Working-man." President C. W. Eliot, Harvard College.

*Second Course. Illustrated.—*

- February 3 — "Westminster Abbey." Rev. William S. Key, Winthrop.
- February 10 — "Cuba." Mr. Charles Mason Fuller, Boston.
- February 17 — "Egypt." Prof. H. G. Mitchell, Boston.
- March 3 — "Argentina, and the River of Silver." Mr. George H. Worthley, Brookline.
- March 17 — "Nursery Rhymes, Antique and Modern." Mr. William G. Reed, Boston.
- March 31 — "The Old Navy and the New." Rev. David H. Tribou, U. S. N.
- April 14 — "A Trip from Ireland to Switzerland." Prof. Henry G. Carey, Boston.
- April 28 — "The Construction of Great Buildings." Mr. C. H. Blackall, Boston.

The following Clubs, Young People's Religious Unions, Churches, Sunday Schools and friends have assisted in the work the past year :

ENTERTAINMENTS.—

Criterion Club.

Mr. Edwin Andrews.

Hale Union, Newton Centre.

Herford Club, Arlington Street Church.

Chapel Club, First Parish, Roxbury.

## SPHINX CLUB.—

Piano Lessons.

Elocution Class for Girls.

Worsted Work.

Embroidery.

Painting.

## SEWING CLASS.—

In charge of Miss Edith Burrage and Miss Alice L. Higgins.

Assisted by members of

Hale Union, Newton Centre.

First Unitarian Church, West Newton.

Second Church, Boston.

## BOYS' BRIGADE.—

Mr. Albert Pollard, Mr. Walter S. Dodd.

## PENMANSHIP CLASS.—

Mr. James Gordon.

## GERMAN CLASS.—

Mr. James C. Fyshe, Harvard College.

## GYMNASIUM CLASSES.—

Miss Coney.

## FRESH AIR.—

Hopedale Parish, Hopedale, Mass.

Second Church Sunday School, Boston.

King's Daughters, First Parish, Hingham, Mass.

Church of the Disciples Sunday School.

Hale Union, Newton Centre.

Newton Centre Sunday School.

Young People of First Parish, Milton.

West End Street Railway.

Social Science Club.

## SATURDAY AFTERNOON GIRLS' CLUB.—

Chapel Club, West Newton, Newton, Newton Centre.

## FREE ICE DISTRIBUTION.—

Boston Ice Co.

The Parker Memorial Science Class holds regular meetings every Sunday noon at 12.15.

The following Clubs and Associations have had the privilege of the use of some of the rooms and hall in the building :

Boston Fruit and Flower Mission.  
The Ladies' Aid Association.  
The Woman's Charity Club.  
Parker Memorial Science Class.  
Massachusetts Association of Working Girls' Clubs.  
The Martha and Mary Sewing Society.  
Girls' Fraternity Club.  
The Ellis Memorial Club.  
Carl Marx Class.  
Free Religious Association.  
Dorothea Dix House.  
Hale House.

Respectfully submitted,

ARTHUR A. WORDELL.

TREASURER'S STATEMENT.

*Annual Statement of WILLIAM P. FOWLER, Treasurer of the*

1896.		RECEIVED.	
May 1.	TOTAL FUND TO DATE, VIZ.:		
	General Fund		\$274,539 04
	Special Funds (income only to be used):		
	Permanent Fund Subscriptions	\$2,150 00	
	Quincy Tufts Fund	2,000 00	
	Charles Faulkner Fund	5,000 00	
	John H. Eastburn Fund	10,000 00	
	Rev. Cyrus A. Bartol Fund	10,067 00	
	West Boston Society (Derby Fund)	5,000 00	
	Samuel E. Sawyer Fund	4,000 00	
	Jeannie Winkley Fund	2,150 00	
	Helen L. Edmands Fund	5,000 00	
	Catherine H. Wild Fund (Poor's Purse)	5,000 00	
	West Boston Society (Aged Poor Fund)	700 00	
	Henry P. Kidder (Poor's Purse)	2,000 00	
	Cash in Poor's Purse	696 31	
			53,763 31
			\$328,302 35
	Real Estate	\$196,000 00	
	Investments	129,303 43	
	Cash	2,998 92	
			\$328,302 35
1897.			
May 1.	RECEIPTS TO DATE, VIZ.:		
	Income from Investments	\$5,990 11	
	Income from Jeannie Winkley Fund	140 00	
	Income from Helen L. Edmands Fund	250 00	
	Income from Lienow Fund	216 00	
	Income from Poor's Purse	350 00	
			6,946 11
	RENTS.		
	Morgan Chapel	\$925 00	
	Parker Memorial	1,580 04	
	North End Union	2,000 00	
	Unity Chapel	735 00	
	New South	35 00	
			5,275 04
	SUNDRIES.		
	Parker Memorial, receipts from classes	\$84 73	
	Parker Memorial, Sunday evening collections	139 26	
	New South and Church of Unity collections and sub- scriptions	413 80	
	Coal bill refunded (Unity Chapel)	75 00	
	Bank tax rebate	125 28	
	Borrowed from Merchants National Bank	3,500 00	
	Adjustment of loss by fire on Bulfinch Place Chapel	137 85	
	Leaflets	50	
			4,476 42
	CONTRIBUTIONS AND DONATIONS.		
	Arlington Street Church	\$1,879 25	
	South Congregational Church	1,350 00	
	Second Church in Boston	359 00	
	First Church in Boston	125 00	
	Church of the Disciples	100 00	
	First Parish in West Roxbury	15 00	
	First Parish in Dorchester	75 00	
	First Parish in Brighton	20 00	
	Hawes Unitarian Church	17 19	
			3,940 44
	FOR FRESH AIR FUND.		
	King's Daughters—First Parish of Hingham	\$25 00	
	Church of the Disciples	10 00	
	Second Church Sunday School	10 00	
	Hopedale Parish	25 00	
	A Friend	10 00	
	First Parish of Dedham	10 00	
	Newton Centre Unitarian Sunday School	10 00	
	Channing Guild of West Upton	5 00	
			105 00
	Carried forward		\$349,045 36



## BENEVOLENT FRATERNITY OF CHURCHES IN THE CITY OF BOSTON.

1897.					
May 1.	Receipts to date, viz.:	Brought forward	.	.	\$349,045 96
		FRIENDS.			
	Miss M. Paine	.	.	.	\$10 00
	W. H. P. Robbins	.	.	.	15 00
	J. Randolph Coolidge	.	.	.	25 00
	Grenville H. Norcross	.	.	.	100 00
	Mrs. Otis Norcross	.	.	.	100 00
	Mrs. Henry P. Kidder	.	.	.	10 00
	Children of the late Charles G. Wood	.	.	.	50 00
	Parker Memorial Science Class	.	.	.	10 00
	Methodist Denomination	.	.	.	1,055 00
	Free Religious Association, for Parker Memorial work,	.	.	.	50 00
	John C. Haynes, for summer work at Parker Memorial,	.	.	.	50 00
	Estate of Ann White Vose	.	.	.	12,994 36
	Jennie M. Colby, for Parker Memorial work	.	.	.	50 00
	Young men of West Newton Unitarian Church, for Parker Memorial	.	.	.	100 00
	Ladies Aid Association of Soldiers' Home, for Parker Memorial	.	.	.	5 00
	Chapel Club of First Religious Society of Roxbury, for Parker Memorial Dancing Class	.	.	.	40 00
	Nathaniel Hall Society of First Parsh of Dorchester, for Parker Memorial	.	.	.	10 00
	Church of Unity, Boston Political Class	.	.	.	26 00
	Estate of Alfred H. Sumner	.	.	.	500 00
					15,200 36
	Gain on stocks and bonds sold	.	.	.	271 26
					\$364,516 98

## EXPENDITURES TO DATE.

1897.					
May 1.					
	Bulfinch Place Church	.	.	.	\$5,274 85
	Morgan Chapel	.	.	.	3,180 42
	North End Union	.	.	.	7,082 53
	Unity Chapel	.	.	.	1,898 96
	New South and Church of Unity	.	.	.	3,014 30
	Parker Memorial	.	.	.	6,873 24
	S. H. Winkley, for Jeannie Winkley Fund	.	.	.	140 00
	J. Rayner Edmands, for Helen L. Edmands Fund	.	.	.	250 00
	C. R. Eliot, Lienow Fund	.	.	.	216 00
	Paid to Rev. E. A. Horton, for distribution from Poor's Purse	.	.	.	5 00
					\$27,935 30
		SUNDRIES.			
	Printing, postage, stationery, etc., including annual report	.	.	.	\$157 75
	Salaries of Rev. Edward A. Horton and clerk	.	.	.	1,740 00
	Clerk hire in Treasurer's office	.	.	.	200 00
	Expenses of preaching on Common	.	.	.	102 54
	Rent of safe in Union Safe Deposit Vaults	.	.	.	30 00
	Principal to Merchants National Bank	.	.	.	3,500 00
	Interest to Merchants National Bank	.	.	.	52 28
					5,782 57
1897.					
May 1.	Balance of fund to date:				
	Real Estate	.	.	.	\$196,000 00
	Investments	.	.	.	132,793 19
	Cash	.	.	.	2,005 92
					330,799 11
					\$364,516 98

WILLIAM P. FOWLER, *Treasurer.*

BOSTON, May 1, 1897.

I have examined the accounts of Mr. William P. Fowler, Treasurer of the Benevolent Fraternity of Churches, showing the moneys expended and vouchers received therefor, together with the special and general investments, verifying the securities and the amount of cash on hand, and have found them correct.

GEORGE W. STONE.



BENEVOLENT FRATERNITY OF CHURCHES

IN

THE CITY OF BOSTON.

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1897-98.

## Meetings and Committees.

The Annual Meeting of the Fraternity is on the first Sunday in May, at which time the officers for the year are chosen. The contributions of the Branches should be paid before the first day of May, when the financial year begins. The other regular meetings are on the second Sunday in October, the second Sunday in December and the second Sunday in March.

The Delegates are divided into Committees, serving two months. Each Committee, during its time, visits the various Chapels and Sunday Schools.

Delegates are urged to inspect the churches and their work during the week, as well as on Sundays; also to attend the week-day services of the Ministers.

It is very desirable that the Delegates should inform the contributing churches of the working of the Ministry-at-Large.

It is also recommended that the Chairmen of the Visiting Committees call their Committees together, and arrange for visiting upon some definite plan.

The visiting is suspended in July, August and September.

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### NOTE.

The Secretary, Rev. EDWARD A. HORTON, is the Executive Agent of the "Fraternity," and has his office at 25 Beacon Street, Room 7, where he can be found every week-day.

# Benevolent Fraternity of Churches in the City of Boston.

1897-98.

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## OFFICERS.

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### Executive Committee.

REV. JOHN CUCKSON, *President*, 288 Commonwealth Ave

REV. EUGENE R. SHIPPEN, *Vice-President*,

Hotel Denmark, Dorchester

WILLIAM P. FOWLER, *Treasurer*, 931 Tremont Building

REV. EDWARD A. HORTON, *Secretary and Executive Agent*,

25 Beacon Street

WILLIAM L. PUTNAM } . . . 50 State Street

MISS ANNETTE P. ROGERS } . . . 5 Joy Street

FRANCIS L. COOLIDGE } . . . 4 Liberty Square

### Sub-Committees.

#### ON MINISTERS AND WORK.

MESSRS. CUCKSON, HORTON  
AND MISS ROGERS.

#### ON CHAPELS.

MESSRS. HORTON, SHIPPEN,  
AND CUCKSON.

#### ON FINANCE.

MESSRS. FOWLER, COOLIDGE AND PUTNAM.

## Delegates.

### FIRST CHURCH.

REV. STOPFORD W. BROOKE, *President* . 170 Beacon Street  
EDWARD C. BRADLEE . . . . 113 Beacon Street  
G. ARTHUR HILTON . . . . 551 Boylston Street

### SECOND CHURCH.

REV. THOMAS VAN NESS, *President*, 11 Carlton St., Brookline  
REV. EDWARD A. HORTON . . . 855 Boylston Street  
LUKE P. WILLARD, *Treasurer* . . . 82 Water Street  
GEN. W. W. BLACKMAR . . . 70 Commonwealth Avenue  
JOHN CAPEN, *Secretary* . . . . 5 Worcester Square

### ARLINGTON STREET CHURCH.

REV. JOHN CUCKSON, *President*, 288 Commonwealth Avenue  
BENJAMIN M. JONES . . . . 13 Oliver Street  
EDWARD W. GREW . . . . 89 Beacon Street  
WILLIAM L. PUTNAM, *Secretary* . . . 50 State Street  
CHARLES E. INCHES, M.D. . . . 386 Beacon Street

### SOUTH CONGREGATIONAL CHURCH.

REV. EDWARD E. HALE, D.D., *President*, 39 Highland St., Rox.  
FREDERIC H. NAZRO . . . . 272 Devonshire Street  
WILLIAM P. FOWLER . . . . 931 Tremont Building  
DUDLEY R. CHILD . . . . 172 West Canton Street

### KING'S CHAPEL.

REV. HOWARD N. BROWN, *President* . 9 Louisburg Square  
FRANCIS L. COOLIDGE . . . . 81 Marlboro Street  
ERNEST JACKSON . . . . 383 Beacon Street  
HENRY WILDER FOOTE . . . . 25 Brimmer Street  
FRANCIS P. SEARS . . . . 85 Mt. Vernon Street

## Delegates.

### FIRST PARISH, DORCHESTER.

REV. E. R. SHIPPEN, <i>President</i>	Hotel Denmark, Dorchester
HENRY F. HOWE, <i>Treasurer</i>	. . . 120 Kingston Street
W. CARROLL POPE, <i>Secretary</i>	. Hotel Monadnock, Dorchester
FRANK K. NASH	. . . . . 200 State Street
HENRY D. DUPEE	. . . . . 12 Monadnock Street

### CHURCH OF THE DISCIPLES.

REV. CHARLES G. AMES, <i>President</i>	. . 12 Chestnut Street
MRS. ALEXANDER WADSWORTH	. . 5 Louisburg Square
MISS ANNETTE P. ROGERS	. . . 5 Joy Street
GEORGE C. POWERS	. . . . . 8 Louisburg Square
LEONARD STONE	. . . . . 40 State Street

### FIRST PARISH, BRIGHTON.

GEORGE B. LIVERMORE, <i>Secretary</i>	. 5 Chestnut Hill Avenue
HORACE E. MARION, M.D.	. . . 5 Sparhawk Street
CHARLES H. BACALL	. . . . . Englewood Avenue
FRANK W. KROGMAN	. . . . . Englewood Avenue

### CHURCH OF OUR FATHER, EAST BOSTON.

FRANK E. SULLIVAN	. . . . . 26 Monmouth Street
E. L. GIBBS	. . . . . 116 London Street
JOHN THOMPSON	. . . . . 137 Webster Street
HENRY PETERSON	. . . . . 44 Princeton Street

### HAWES UNITARIAN CONGREGATIONAL CHURCH, SOUTH BOSTON.

REV. JAMES HUXTABLE, <i>President</i>	. . 568 East Fifth Street
WALTER JENNEY	. . . . . 55 G Street
HENRY C. MITCHELL	. . . . . 93 N Street
HENRY C. ROBBINS	. . . . . 24 Thomas Park
CHARLES B. BEDLINGTON	. . . 53 Old Harbor Street



## Delegates.

### FIRST PARISH, WEST ROXBURY.

REV. ALFRED R. HUSSEY, <i>President</i>	.	88 Corey Street
LINUS FAUNCE	. . . . .	Bellevue Street
C. W. SPARHAWK, M.D.	. . . . .	Centre Street
MRS. ADDISON SEAWARD	. . . . .	Corey Street

### FIRST CONGREGATIONAL SOCIETY OF JAMAICA PLAIN.

REV. CHARLES F. DOLE, <i>President</i>	.	Roanoke Avenue
MISS ELLEN M. LEE	. . . . .	St. John Street
EDWARD W. BREWER	. . . . .	263 Pond Street
E. PEABODY GERRY, M.D.	. . . . .	2 Everett Street

## Churches and Ministers.

*Bulfinch Place Church.*—Sunday Services: Sunday School at 1.45 P.M. Public Worship at 3.15 P.M. The Winkley Guild at 7.30 P.M.

Various meetings during the week:—

*Thursdays and Fridays.*—Teachers' Meetings.

Social Meetings once a month.

Women's Alliance twice a month.

The various "Lend-a-Hand" and "Red, White and Blue" Clubs hold frequent meetings.

*Friday and Saturday Evening.*—Classes in English Literature, History, Dressmaking, Millinery, Shorthand, Languages and Social Science.

Popular lectures will be given during the winter by able speakers.

Mr. Eliot or Miss Merrill can be found at the church every week day from 10 A.M. to 1 P.M.

Rev. Christopher R. Eliot, *Minister*. Residence, 2 West Cedar Street.

Rev. Samuel H. Winkley, *Pastor Emeritus*. Residence, 11 Louisburg Square.

Miss Frances S. Merrill, *Assistant*. Residence, 34 Linwood Street, Roxbury.

### *North End Union.*

*Sunday.*—Sunday School at 3.15 P.M.

*Monday.*—Plumbing School, Gymnasium, Boys' Club, Correspondence Club, Girls' Literary Club, Dressmaking.

*Tuesday.*—Gymnasium, Plumbing School, Girls' Club, Dressmaking for Adults.

*Wednesday.*—Mothers' Meetings, Plumbing School, Gymnasium, Illustrated Lectures, Girls' Club.

*Thursday.*—Dressmaking for Adults, Girls' Gymnasium, Plumbing-School Lectures, Edwin D. Mead Club of Boys, Mothers' Meeting.

*Friday*.—Elocution, Singing, Boys' Gymnasium, Plumbing School.

*Saturday*.—Songs and Games, Kitchen-Garden, Sewing School, Dancing.

Day Dressmaking Class, eight months' course, 9 A.M. to 4 P.M. every day except Saturday.

Play room for little ones five afternoons.

Classes in Dressmaking, Sewing, Reading, Mending, Darning, Cooking, etc., for school girls afternoons and evenings.

Reading Room open every evening. Public baths every day from 8 A.M. to 8 P.M.

Samuel F. Hubbard, *Superintendent*. Residence, 73 Pinckney Street.

Horace L. Channell, *Assistant*. Residence, 20 Parmenter St.

*Unity Church, South Boston, Dorchester Street, near Dorchester Avenue.*

*Sunday*.—11 A.M., Children's Religious Service. 11.30 A.M., Bible Class for Adults, Kindergarten and Intermediate Classes. 7.30 P.M., Preaching Service.

*Monday*.—8 P.M., first of each month, Meeting of all the Church Committees.

*Wednesday*.—3 P.M., Woman's Union.

*Thursday*.—8 P.M., Christian Endeavor Society.

*Friday*.—8 P.M., Choir Meeting.

Rev. Mary T. Whitney, *Minister*. Residence, 381 Dorchester Street.

*Morgan Chapel.*

*Sunday*.—10.15 A.M., Prayer and Praise. 10.45, Preaching. 12.15 M., Sunday School. 3 P.M., Cottage Meetings. 6.30, Epworth League. 7.30, Evangelistic Meeting.

*Monday*.—9 to 12, Kindergarten. 7 to 6, Nursery. 9 to 3, Bureau of Employment and Information. 9 to 9, Free Reading Room and Baths. 9 to 5, Co-operative Industrial Work. 7 to 8, Free Consultation with Lawyer. 7.30 to 8.30, King's Daughters. 7 to 8, Music Classes.

*Tuesday*.—9 to 12, Kindergarten. 7 to 6, Nursery. 9 to 3, Bureau of Employment and Information. 9 to 9, Free Reading Room and Baths. 9 to 5, Co-operative Industrial Work. 7.30 to 8.30, Class Meetings.

*Wednesday*.—9 to 12, Kindergarten. 7 to 6, Nursery. 9 to 3, Bureau of Employment and Information. 9 to 9, Free Reading Room and Baths. 9 to 5, Co-operative Industrial Work. 7.30 to 9.30, Total Abstinence Guild.

*Thursday*.—9 to 12, Kindergarten. 7 to 6, Nursery. 9 to 3, Bureau of Employment and Information. 9 to 9, Free Reading Room and Baths. 9 to 5, Co-operative Industrial Work. 7.30 to 9, Bible Training School. 3 to 9, Scotch Working Girls' Club, first Thursday of each month.

*Friday*.—9 to 12, Kindergarten. 7 to 6, Nursery. 9 to 3, Bureau of Employment and Information. 9 to 9, Free Reading Room and Baths. 9 to 5, Co-operative Industrial Work. 7.30 to 8.30, Prayer and Conference Meeting.

*Saturday*.—10 to 12, Industrial School. 7 to 6, Nursery. 9 to 3, Bureau of Employment and Information. 9 to 9, Free Reading Room and Baths. 9 to 5, Co-operative Industrial Work. 8 to 11, Saturday night Concert and Rescue Work.

Rev. E. J. Helms, *Minister*. Residence, 915 E. Fourth St., So. Boston.

Rev. L. M. Bristol, *Assistant*. Residence, 72 Mt. Vernon St.  
George Gamlin, *Janitor*.

*Parker Memorial, corner of Berkeley and Appleton Streets.*

*Sunday*.—Bible Class.

*Monday*.—Laundry Work for Girls, Boys' Club, Young Men's Club, Printing, Gymnasium for Young Women, Millinery for Beginners, Cooking for Boys, Wood Carving.

*Tuesday*.—Laundry Work for Girls, Boys' Club, Gymnasium for Young Men, Carpentering, Penmanship, Mothers' Club, Class in Sociology.

*Wednesday*.—Girls' Club, Girls' Gymnasium, Printing, Gymnasium for Young Men, Carpentering, Dressmaking, Lectures.

*Thursday.*—Sewing Class, Boys' Club, Gymnasium for Young Men, Advanced Millinery, Wood Carving, Maids' Cooking Class, Young Women's Club, Dancing, Debates.

*Friday.*—Boys' Club, Boys' Brigade, Gymnasium for Young Women, Entertainments.

*Saturday.*—Music, Embroidery, Worsted Work, Elocution, Painting, Girls' Club, Carpentering, Garden Salon.

The Building opens at 9 A.M. and closes at 10 P.M.

The Superintendent can be found at the office, 11 Appleton Street, afternoons and evenings.

Visitors welcome at any hour of the day after 9 A.M.

Arthur A. Wordell, *Superintendent*. Residence, 12 Parker Street.

Miss Flora M. Whipple, *Assistant*. Residence, 13 Warren-ton Street.

Miss Alice L. Higgins, *Visitor*. Residence, Longwood.

## Visiting Committees, 1897-98.

### COMMITTEES TO SERVE TWO MONTHS.

The Delegates are earnestly requested to observe the following suggestions as far as possible : —

1. That the body of delegates from each church be invited to organize for the purpose of increasing interest in the Fraternity and augmenting its resources, each delegation adopting such plans as may best accomplish its purposes.

2. That hereafter each of the Visiting Committees of the delegates visit during the successive months in such manner that there shall be two committees visiting each month.

3. That the Visiting Committees be requested to arrange their work so far as possible in such a way that at least one member of the committee shall be able to make a thorough report on each chapel.

4. That the delegates be earnestly invited not to confine their visits to their regular months, but to visit work in which they are interested at other times.

#### *October and November.*

FRANCIS L. COOLIDGE.

LUKE P. WILLARD.

HENRY W. FOOTE.

CHARLES E. INCHES, M.D.

WALTER JENNEY.

JOHN THOMPSON.

FREDERIC H. NAZRO.

HENRY C. ROBBINS.

GEORGE B. LIVERMORE.

#### *November and December.*

MRS. ALEX. WADSWORTH.

FRANCIS L. COOLIDGE.

MISS ANNETTE P. ROGERS.

HENRY W. FOOTE.

GEORGE C. POWERS.

WALTER JENNEY.

LEONARD STONE.

FREDERIC H. NAZRO.

DUDLEY R. CHILD.

GEORGE B. LIVERMORE.

#### *December and January.*

WILLIAM L. PUTNAM.

MRS. ALEX. WADSWORTH.

E. L. GIBBS.

MISS ANNETTE P. ROGERS.

WILLIAM P. FOWLER.

GEORGE C. POWERS.

HENRY F. HOWE.

LEONARD STONE.

HENRY D. DUPEE.

DUDLEY R. CHILD.

*January and February.*

FRANK K. NASH.	WILLIAM L. PUTNAM.
W. CARROLL POPE.	E. L. GIBBS.
HENRY C. MITCHELL.	WILLIAM P. FOWLER.
CHARLES B. BEDLINGTON.	HENRY F. HOWE.
E. PEABODY GERRY, M.D.	HENRY D. DUPEE.

*February and March.*

EDWARD C. BRADLEE.	FRANK K. NASH.
G. ARTHUR HILTON.	W. CARROLL POPE.
W. W. BLACKMAR.	HENRY C. MITCHELL.
JOHN CAPEN.	CHARLES B. BEDLINGTON.
CHARLES H. BACALL.	E. PEABODY GERRY, M.D.

*March and April.*

FRANCIS P. SEARS.	EDWARD C. BRADLEE.
EDWARD W. GREW.	G. ARTHUR HILTON.
ERNEST JACKSON.	W. W. BLACKMAR.
BENJAMIN M. JONES.	JOHN CAPEN.
HENRY PETERSON.	CHARLES H. BACALL.

*April and May.*

LINUS FAUNCE.	FRANCIS P. SEARS.
C. W. SPARHAWK, M.D.	EDWARD W. GREW.
MRS. ADDISON SEAWARD.	ERNEST JACKSON.
FRANK W. KROGMAN.	BENJAMIN M. JONES.
HENRY PETERSON.	

*May and June.*

MISS ELLEN M. LEE.	LINUS FAUNCE.
EDWARD W. BREWER.	C. W. SPARHAWK, M.D.
HORACE E. MARION, M.D.	MRS. ADDISON SEAWARD.
FRANK E. SULLIVAN.	FRANK W. KROGMAN.

*June and October.*

LUKE P. WILLARD.	MISS ELLEN M. LEE.
CHARLES E. INCHES, M.D.	EDWARD W. BREWER.
JOHN THOMPSON.	HORACE E. MARION, M.D.
HENRY C. ROBBINS.	FRANK E. SULLIVAN.

No assignments are made for July, August and September, but Delegates are urged to inspect the summer work at their convenience.



## HISTORY, AIMS, AND METHODS.

DR. JOSEPH TUCKERMAN began his labors as a minister-at-large in Boston, in 1826. He was at first supported by individual contributions. In 1827, his work was taken in charge by the AMERICAN UNITARIAN ASSOCIATION, and regular reports were made to that body. It was found desirable to place this growing work on a different basis, and the Association transferred its supervision to what is now known as the BENEVOLENT FRATERNITY OF CHURCHES, which has carried on the enterprise ever since. This body was founded in 1834, by delegates from the Unitarian churches of Boston, and incorporated in 1839. To-day it represents the distinct organized work of the Unitarian denomination in Boston, through the several channels of philanthropy, education, worship, and free church privileges. It aims to be in every true sense a Ministry-at-Large. The churches representing the "Fraternity" are situated at widely contrasted localities in the city; and in each case the plan is carried out of fitting the activities to that particular region. In this way the ideas and the money are made to operate in a varied manner, calculated to meet the diverse needs of this growing community.

A summary of the different methods employed in carrying out our plans would contain nearly everything that comes within the scope of Christian civilization. We carry on industrial training, kitchen gardens, gymnasiums, reading-rooms, dressmaking, and all modern helps to good citizenship. On the other hand, we maintain preaching, Sunday Schools, pastoral relations with the sick and poor, and whatsoever belongs to a living Christian church. It is the "Fraternity's" province to care for the churchless, whether rich or poor; and it seeks to provide facilities for

the people who are either indifferent to church life and work or have become alienated. In other words, it seeks by a flexible and all-around manner to be the Ministry-at-Large of the Unitarian churches of Boston, fulfilling for them and with them many most important duties. The means for this wide and varied work are provided by funds which have been steadily growing through bequests since the "Fraternity's" origin, and also by annual donations from most of the Unitarian churches in the city of Boston. The conduct of its affairs has been so discreet in the past that it has won confidence from all sources. Although under the auspices of the Unitarian churches, it is unsectarian, and aims to instil those truths which lead to character, and to spread those influences that tend to create self-respect, self-support, and genuine Christian faith. Some of our best-known leaders in religious and moral movements have been associated with this organization, such as Channing, Gannett, Henry Ware, Parkman, Barrett, S. K. Lothrop, Robbins, Starr King, J. F. W. Ware, Henry P. Kidder, Charles Faulkner, Rufus Ellis, and many others of the clergy and laity equally well-known. Recognizing the claims and opportunities of modern life in a city like Boston, the "Fraternity" wishes to preserve all the merits of the past ways of carrying on missionary work, and to add thereto new methods and enlarged plans.





SIXTY-FOURTH  
ANNUAL REPORT

OF THE  
EXECUTIVE COMMITTEE

OF THE  
BENEVOLENT FRATERNITY OF CHURCHES

IN THE CITY OF BOSTON,

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BOSTON:  
L. H. LANE, BOOK PRINTER,  
97 OLIVER STREET.  
1898.



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IN THE CITY OF BOSTON,

WITH THE REPORTS OF THE MINISTERS-AT-LARGE.

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1898.



### Executive Committee.

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REV. JOHN CUCKSON . . . . .	<i>President.</i>
REV. THOMAS VAN NESS . . . . .	<i>Vice-President.</i>
WILLIAM P. FOWLER . . . . .	<i>Treasurer.</i>
REV. EDWARD A. HORTON . . . . .	<i>Secretary and Executive Agent.</i>
WILLIAM L. PUTNAM . . . . .	} <i>Directors.</i>
FRANCIS L. COOLIDGE . . . . .	
HENRY D. DUPEE . . . . .	

# ANNUAL REPORT

OF

## THE EXECUTIVE COMMITTEE.

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To the Benevolent Fraternity of Churches in the City of Boston:

GENTLEMEN,—Your Executive Committee presents herewith the Sixty-Fourth Annual Report.

The three leading ideas of the past year's administration may well be expressed in these words: retrenchment, concentration and fulfillment. The necessity for retrenchment has been very clearly explained to the Delegates at various times. The process whereby it could be best accomplished seemed to lie in the direction of concentrating our forces, and the natural effort then followed of endeavoring to fulfil more completely in energetic work the duties which followed. To these ends there has been hearty co-operation on the part of our workers. It was to be expected that in curtailing our activities there might be ground for complaint. We have proceeded in all this unwelcome task with prudence based on a wide survey of the entire situation.

The property known as the Church of the Unity came to us in a form which partly foreshadowed its immediate sale. Those who formerly owned the church and who gave it to us were well aware of the difficulty in maintaining a church in that locality. It was the desire of the Parish Committee of the Church of the Unity that the money represented in this property should be available to the Fraternity of Churches for use in its general work. That desire has been

fulfilled. Since our last meeting the final papers have been signed and a German Lutheran religious society now owns the property. The facts in this transaction have already been stated to the Delegates, and need not be repeated here. It has been decided that the sum realized (\$45,000) be called the "Church of the Unity Fund," to be invested and only the interest used.

The retrenchment and concentration involving the New South property did not come so easily nor so convincingly to all. The Executive Committee, as has been stated before, proceeded with the greatest reluctance to the disposition of this church. But supported by the vote of the delegates, and acting on their own careful decision, this course was fully decided upon and carried out. As you are well aware, we offered the New South friends several opportunities for the continuance of their worship and work. But there was not sufficient inherent life to meet our co-operative suggestions, and, as a consequence, the New South services in the hall on Huntington Avenue have ceased. We have purchased certain properties, such as the bell, which is a Paul Revere bell, the organ, and other articles, and have obtained full release. The church is now in readiness for sale, and there is every probability that it will soon be disposed of to a religious society. It is our hope to realize approximately \$40,000.

Despite this prospective income, we shall require more money if we are to carry on our work as it is now. One channel of financial supply is from the annual contributions of our churches. If these could be enlarged, there would be no more need of retrenching and concentrating. We express the hope, at the close of one financial year and the opening of another, that the Delegates will report gladly and with enthusiasm to the churches the wide and important ministry-at-large which we carry on, and thereby create in the natural course of events an ampler supply of donations.

It might be added, while this subject of finances is under consideration, that we have tried to economize in every direction where the regular work has been sustained. Of course, if certain branches of religious and philanthropic activity are to be maintained at all, they necessitate a certain fixed expenditure. It is a question of either dropping those branches entirely or maintaining them at a certain cost. We have not felt like cutting off these branches the past year, although we find ourselves with something of a deficit, smaller, indeed, than heretofore, but larger than we should want to repeat another year. The causes of the financial situation which have lately confronted us do not lie necessarily in the character of the work we are carrying on, but in the fact that we are obliged to meet modern conditions. The alternative is presented to any missionary body, at the present time, either to show itself vigorous by enterprises which compel the use of money more liberally than in the past, or else to follow on an outgrown pattern, and that would entail the loss of legacies and bequests. If we are not active and more or less modern in our methods, then the public-spirited donors cease to take interest in our organization and withdraw their confidence.

When this retrenchment, concentration and fulfillment campaign is over, we ought to be well equipped for the positive work of planting a new movement or two in satisfactory localities. We give this review of the working of the problem before us, in order to show at a glance the almost inevitable and natural sequence of events occurring the past ten or twenty years and which have been conspicuous in the history of the Benevolent Fraternity of Churches. The rapidly changing character of Boston and the difficulty of transplanting our work into a new soil, inherited traditions and institutions with certain respected claims,—all these and similar factors have made the problem not only inevitable, but exceedingly difficult. We speak with no exaggeration

in saying that the faith which the Delegates as a whole have shown in our Executive Committee will be justified in due time. A readjustment of religious and philanthropic work in the face of new and urgent conditions is something which requires time.

Most of the information which rightfully belongs in an Annual Report has already been given in separate reviews at our quarterly meetings. We, therefore, refrain from introducing details with regard to the special chapels at this time, contenting ourselves with a quick survey of what has been done the past year. There is all the more reason for brevity because the separate reports of our ministers-at-large are exceedingly full and interesting this year, and they will be printed in the usual pamphlet. Some of them go into historical review and add to the complete statement of the present many enlightening facts concerning the work of the past years.

#### BULFINCH-PLACE CHURCH.

There was a time when this chapel was greatly closed during the summer. This is not so now. There is about the same number of people in the neighborhood during the summer as in the winter and our church now seeks more than ever to ally itself with this population. Of course, the many attendants of Bulfinch-Place Church who live far away are largely absent during the summer months, but Mr. Eliot has found good reason to believe that the Sunday services, the Sunday School and his pastoral service during that season have been of value. In any case a Fraternity church located as that is ought to have its doors open the year round, whether few or many cross the threshold. The death of Miss Merrill has cast the only shadow over the work. We have already referred to her noble career and have expressed in fit resolutions our estimate of her tireless devoted labors.

Her successor, Miss Edith L. Jones, is entering so intelligently and heartily into the work that we hear nothing but

commendations. Miss Jones is young with the young and sympathetic with the old, and capable of exemplifying fully the character of an assistant to the minister-at-large. If it is necessary to help the disabled mother to make and bake bread for the week, she does that; if it is to care for an invalid, act as nurse for an hour or two in skillful attendance, she is capable of doing that. Her range of work is as varied as the needs of mankind. We only mention this to show that while we give just honor and proper praise to the successful workers of the past, we ought not to lose our faith in the succession of the saints.

Mr. Winkley, we are happy to state, loses none of his interest in his old church and is still helpful there, his health showing no decided loss since our last Annual Report. Miss Stokes has been added to the working force and has for her special duty a thorough canvass of the neighborhood, finding out the families and children, and what can be done to relate them to Bulfinch-Place Church. Half of her expenses, as we have already stated, is paid by the Howard Sunday School.

There will also probably be a strengthening of the work at this point by the acquisition of Rev. A. D. K. Shurtleff, who intends to assist Mr. Eliot without any cost to the Fraternity. He is the son of Mr. Shurtleff who so long was a Delegate to our Fraternity from the West Church. He has studied at Andover and Meadville, and shared in the Bulfinch-Place Church life for many years. Now ordained to the ministry, but suffering from defective eyes and not caring to take a permanent pastorate, he will undoubtedly prove of great aid to our work at this place, qualified as he is by fine traits of character and a devoted spirit. All in all we can say that Bulfinch-Place Church is in a state of increasing prosperity with all its old activities in full vigor and many new ones added.

## UNITY CHURCH, WASHINGTON VILLAGE.

The work at this locality has been carried on about the same as heretofore, but perhaps with more vigor than the previous year. In consultation with Mrs. Whitney, your Committee asked her to suggest anything that would most tend to assist and develop her work. After deliberation, she asked for an appropriation to start a gymnasium. This has been done in the hope that the boys and girls will be interested and related more closely to the church. It has been in operation but a short time and it is not possible at this moment to tell how far the results reached. The chief use is made by the boys, a class of fifteen having been formed, and these are instructed by an experienced man from the gymnasium of the Boston Young Men's Christian Union.

Your Committee, after due deliberation, notified Mrs. Whitney that the contract would not be renewed with her for another year, and her services have now terminated. The Sunday preaching and the week-day duties will be cared for by some one thoroughly competent, who will be asked to serve us for a time not shorter than a month, and possibly for two or three months. We have informed the parish committee and the members of the society that the future welfare of Unity Church rests upon them. We will do all that we reasonably can to co-operate.

## NORTH END UNION.

The various departments at this vigorous institution have been faithfully supported. The paid workers and the large force of volunteers have co-operated with increased zeal, if that were possible. The Plumbing School shows not only a self-supporting basis the past year, but a little profit. The Sunday School has maintained its normal prosperity. The educational feature at the North End Union is where the accent greatly falls. In a part of the city filled with various



nationalities, and giving hardly any encouragement for Protestant places of worship, the greatest good can be accomplished by rounding out the education of the public schools. That means implanting noble motives, acquainting the boys and girls with high examples, and equipping the young people with refined tastes and worthy aims in life. All this is indirectly a religious and moral undertaking, for unless the intellectual training acquired in the public schools is supplemented and balanced by conscience, conviction, and character, we are simply providing dangerous material for the city. The Directors of the North End Union have shown great zeal and unfailing interest in the work as it goes on from month to month. They have full confidence in the merits of the institution. The same things can be said now of Mr. Hubbard and his associates as in former reports. Every year adds to their efficiency and to the scope of their influence at the North End. There is no institution of education, reform, and religion that stands better with the public in that part of the city than the North End Union.

#### MORGAN CHAPEL.

Rev. E. J. Helms, minister in charge, has given in his special report an historical account of the work at this place. The Delegates are very well acquainted on the whole with the general spirit and results of the work carried on at Morgan Chapel. It would seem that a crisis impends over this peculiar undertaking. As you all know, we received this property in trust from Henry Morgan, and you also know how we have endeavored to do our part with the Methodists. Owing to the financial pressure upon us, we exercised the same retrenchment toward Morgan Chapel as toward the other work in hand. This reduction of \$400.00 the past year has evidently crippled the work, and the Methodists have not been able to make up the deficiency. There is no probability that they can carry on the work themselves,

and if we continue to reduce, as proposed, for the next two years until we pay out nothing at this point, by that time the Methodists will declare their inability to go on. Added to this is another embarrassment; the increase of the steam railroad tracks and the building of the elevated railroad close by the Chapel will add to the noise which is already a great injury to the services. The property will become almost valueless as a place for religious and philanthropic purposes. We have no authority by our trust deed to sell the property and rebuild. Mr. Morgan simply stipulated that in case of the destruction of the property by fire or accident, the same value should be replaced in another building on the same site. There is, therefore, a call for a decision as to Morgan Chapel which shall cover a great many possibilities. Mr. Helms has been appointed for another year at Morgan Chapel, and he is still as earnest as ever in the work. We have had conferences with a committee from the Methodist Missionary Board of Boston, and we hope to round out some agreement by which the valuable work can be carried on to the satisfaction of all. There is no doubt that a great amount of good is accomplished at Morgan Chapel and under many circumstances that hardly would encourage the average missionary. Your Committee are anxious to do all they can to carry this work on and fulfill the hopes which were originally created by this union of the Methodists and Unitarians in a joint Christian attack on the ignorance and evils of society.

#### PARKER MEMORIAL.

By visits and quarterly reports, the Delegates have been very well informed as to Parker Memorial and its record the part year. Most of its usual departments have been maintained, and one or two new features established. Mr. Wordell felt that Saturday evenings had become unhappy opportunities to many individuals for the waste of their week's wages through the temptations of the saloon and the

billiard room. Accordingly, he asked permission to try an experiment in the form of what he called a Saturday evening "salon." Its aim was to gather in these floating individuals who sought light and companionship as escapes from their small solitary rooms. Music has been furnished without cost; some talks have been given by individuals interested in the experiment; papers provided for reading, and a few games introduced at these times. The average attendance has been about fifty.

The lecture courses have been maintained with excellent success, and talks have been held in the parlors by leading representatives of arts and professions. The attempt to start a Sunday School has failed. This simply proves, what your Committee has often stated here, that the South End has been thoroughly canvassed, and nearly every child has been apportioned to some Sunday School. The South End is more thoroughly cared for by religious institutions than people well know. Because of this fact, the need of concentration of purpose has been a compulsory one, and it will be still more so the next ten years. Your Committee has seen the statistics gathered the past fifteen years by various ministers at the South End, and they have shown that very few children were without a Sunday School home. This fact leads the student of Boston life to see more clearly how difficult it is to have new churches in what is now called "Old Boston," or even to maintain the present ones. The place for distinctly religious societies or churches pure and simple is in the newer Boston, and there the establishment of a mission church is attended with difficulties peculiar to itself. We make this passing observation greatly to light up the hardships of the present situation. The Fraternity of Churches is known as a missionary body, and if it tries to establish a chapel similar to those it founded of old, the financial burden would be almost wholly upon the Fraternity of Churches. Those who had means would not enter into

the new movement because of the auspices under which the church existed, and those who required a ministry-at-large in this form would not be able to pay much into the treasury.

The chief gain which Mr. Wordell and his assistants have made the past year has been in rallying additional helpers. He has been especially successful in this direction, until the Parker Memorial and the North End Union stand nearly side by side in this encouraging review, with Bulfinch-Place Church not far behind. Not only has Mr. Wordell enlisted volunteer workers from the city, but he has gone out into fresh communities and drawn in helpers and secured money. In order to make all this more permanent and reliable, he has organized an auxiliary branch composed of representatives from various churches of the young people, who have their officers, and stand ready to do all they can for Parker Memorial.

Where this is discreetly done without encroaching upon the resources of our churches regularly contributing to our work, we esteem this a great source of prosperity. It not only adds these workers, young and old, but through their knowledge of the Fraternity work they become advocates of the mission as a whole, and spread the knowledge of our methods and aims to the public at large.

#### GENERAL SUMMARY AND OUTLOOK.

There are fully sixty paid workers of all kinds in the employ of the Fraternity. There is also a large array of volunteer workers, numbering over 225. This is the numerical summary of our helpers at the five churches now in active existence.

Your Executive Committee feel that certain phases of our work have been sufficiently developed for the present. This we have done in order to meet the demands of many of our contributing churches and to keep pace with organizations like our own. But we hope now, as we have intimated, to

take in hand distinct religious work and plant under new conditions the church as a ministry-at-large. Such is our aim and such will be our endeavor in the first opportunities of the coming year. A characterization of our five centres would be about as follows:

Bulfinch-Place Church. Distinctly religious, with educational and philanthropic adjuncts.

North End Union. Educational and philanthropic activities, with religious influences indirectly involved.

Unity Church, Washington Village. Distinctly religious, with scarcely any industrial and philanthropic departments.

Parker Memorial. The chief attention is paid to the training of character, to education of various kinds, and modern system of lectures and departments, somewhat known as the institutional church system, with distinct religious nurture secondary.

Morgan Chapel. The religious work is first and foremost, with industrial and educational instruction secondary.

It will thus be seen that even in our present arrangement we have a preponderance of that which is distinctly religious and moral.

The new plan for the visits of Delegates has worked with general success. In a certain way we can report a closer attention given to the chapels and more visits made. It is hoped that during the next year the system will find still greater acceptance and success.

Your Committee has found it necessary to hold many meetings the past year and to consider with great carefulness important matters. Each member has felt an individual responsibility and has gladly given time and thought to the affairs of the Fraternity, believing that thereby they are strengthening the cause of Unitarianism in Boston, and also serving at the same time the cause of humanity at large.

In conclusion, we renew our customary plea for larger giving and wider support of our work. The Treasurer's

report will show what the contributions have been, and how suggestive in certain ways they are of the ampler aid which our people are fully able to give, and which we might reasonably expect. Surely the sixty-four years of the Benevolent Fraternity of Churches ought to be eloquent and convincing. The work commenced by Tuckerman and assisted on its way by the greatest preachers and noblest laymen of our denomination has made a record which speaks for itself. If there is a similar work in Boston with equal rank in length of life and worth of achievement, we cannot name it, for we do not know it. We call again for the generous rallying of our Unitarian churches to the larger and heartier support of our enterprises.

All of which is respectfully submitted

BY THE EXECUTIVE COMMITTEE.



## BULFINCH-PLACE CHURCH.

To the Executive Committee of the Benevolent Fraternity of Churches in the City of Boston :

The event which has caused the greatest change in our church work, bringing with it deep grief to all hearts, was the decease of Miss Frances S. Merrill, our beloved friend and assistant. On December 5, without warning, she passed on to the higher life. On December 7, services were conducted at her home by Rev. Edward E. Hale, D.D., and Mr. Eliot. On December 12, a memorial service was held at Bulfinch-Place Church, when Mr. Winkley preached the sermon, which has been printed for distribution among Miss Merrill's friends. The church was decorated with a profusion of plants and flowers, the loving gifts of personal friends and the church societies and groups of people to whom Miss Merrill was especially dear. The church was filled with those who loved her and felt that they had lost their best friend. But it was not so much a service of mourning as one of triumph, for everyone felt that here was a life which had conquered, while in the body, physical weakness and pain, and had won, at last, on leaving the body, the crown of eternal life.

Miss Merrill's term of service, as assistant at Pitts-Street Chapel and Bulfinch-Place Chapel, was remarkable in many respects. It covered a period of forty-two years, from 1855 to December, 1897. Even earlier than her appointment by the Benevolent Fraternity of Churches, she had been helping Mr. Winkley and preparing for the regular work. She was wonderfully fitted for it. She combined to an unusual degree practical wisdom with spirituality, attention to the details and minutiae of Sunday School and church affairs with the larger vision and outlook, a happy disposition with a strong, moral and religious sense. Her quietness of mind, her steadiness and firmness, her equanimity and tranquillity, her sympathy with joy and sorrow, her delicate appreciation of others' feelings, her executive skill and tact — such was the rare combination of qualities which made her so successful and drew to her so many friends.

Well has Mr. Winkley said : " She was wonderful in her perfect sim-



plicity ; mighty and powerful in the gift of that holy love-spirit which filled her ; therefore she accomplished in a marvelous way, through these various methods, the object which she had in view. O yes, I repeat, she was divinely ordained. God called her to minister to the hearts and needs of His children. Christ sent her to tell the good tidings and assured her that she should receive the Holy Spirit as a constant guide, and you gave her fellowship every day and continually."

The loss of Miss Merrill made necessary the choice of a new assistant and we count ourselves particularly fortunate in having found one already familiar with our work. Miss Edith L. Jones was appointed assistant and began her work regularly on January 1, 1898. She has been connected with the Sunday School and church for a number of years and was one of our ablest and most successful volunteer workers. She received a cordial welcome from all and has entered with enthusiasm upon her various duties. Four months of such service has proved the wisdom of your choice.

We have also a second assistant, Miss Katherine R. Stokes, whose appointment was contemplated, for a special purpose, before Miss Merrill's death and with her hearty approval. It will be remembered that more than a year ago Miss Stokes was employed for three months in canvassing for Sunday School scholars. This work was made possible by the generosity of the Howard Sunday-School Club, but it could not, at that time, be continued. Miss Stokes has since been employed in one of the branch libraries in Boston, but on March 15 she entered upon a regular engagement with us, to take up a work similar to that which she did so successfully before. She will be visiting constantly in the West End, seeking for those persons, children or adults, who have no regular church home. She will seek out those whom we can benefit and offer them our service. She will study our neighborhood and thus help us to adjust ourselves to its changing conditions. She will be doing precisely the kind of work which belongs specifically to our ministry-at-large. Again we owe this interesting feature in our present work chiefly to the Howard Sunday-School Club, whose generous assistance and hearty co-operation have made it possible for your directors to undertake it. It is too soon to report in detail the work Miss Stokes has been doing.

She is winning her way into many homes. It is a work which will require time and patience before showing definite results.

The regular work of the church has continued without interruption. The following is a brief summary of the various departments:

1. THE CHURCH. On Easter the attendance was 237. No special attractions were offered, but this was, as usual, the largest attendance of the year. On the same Sunday, there were about 175 in the Sunday School, and 69 at the Guild in the evening. Four little ones were christened and six persons, five of them young men, joined the church. It was a good day and showed us at our best. Our usual attendance varies considerably, not often exceeding 150.

Once a month the Communion is observed, and on Thursday preceding each service a meeting of church members is held. The interest in these meetings (preparatory lectures) has been particularly gratifying this winter. We have always a comparatively large number at the Communion.

We have been printing recently a weekly calendar for free distribution, which contains all standing notices and the programme of meetings for the week. This is being paid for by the men of the church, and is proving of special value in advertising our work.

2. THE HOWARD SUNDAY SCHOOL AND THE WINKLEY GUILD. As auxiliaries to the church, the Sunday School and Guild are our chief dependence. The year has brought us good success in both. The Sunday School does not count quite as many members as a year ago, but the attendance has been very regular. We have several classes of boys which are noteworthy for their regularity and interest. The infant department is in excellent condition. The general tone and character of the school are good. Almost all the classes are Lend-a-Hand Clubs, or belong to such, and have a growing desire to be of service both inside and outside our own church. They have held one general meeting this winter, at which Dr. Hale and Mrs. M. C. Whitman spoke, and reports were presented from all the clubs. They are planning an entertainment in May to start a fund for renovating the Sunday School room.

The Guild has met regularly every other Sunday. This change from a weekly meeting has worked well, resulting in a much larger attendance. This gain has been due in part, however, to other causes, notably to a frequent change of officers and to the awakening

interest among a new set of young people. The attendance has steadily improved, reaching 69 at our Easter meeting. We mean to make the Guild so bright and helpful that it will take the place of a regular Sunday evening popular service. The young people deserve credit for their success this winter.

3. THE WOMEN'S ALLIANCE. It has been a very vigorous year for the Alliance. Not only have the women held their meetings regularly twice a month, and done their study work, and denominational work, but they have bent their energies most successfully to making necessary improvements in the church parlors and otherwise assisting our own church. A sale of useful and fancy articles was held early in December, in the Sunday School rooms, which added \$700.99 to the Alliance treasury. This was the result of much hard work on the part of our own people and the co-operation of many devoted friends.

With a part of this money, the church parlors have been handsomely renovated, painted and carpeted, and one of the smaller rooms as well. One hundred dollars were given into the church treasury to cover a deficiency due to increasing expenses. Mr. Winkley's sermon in memory of Miss Merrill was printed for free distribution out of the same fund. The balance, about \$200, remains in the treasury for the special work of the Alliance. It is needless to say that this good work on the part of the women has given us great satisfaction, and in many ways, directly and indirectly, it has helped to cheer us on.

4. THE EVENING CLASSES, ETC. These have gone on their way regularly, with a gain in some respects. A term of ten weeks came before Christmas, and after an intermission of three weeks for the holidays, a second term of fifteen weeks began. The list of studies was as follows: English Literature, French, German, Spanish, Geology, Botany, Dressmaking, Millinery, Shorthand, Cooking, Drawing, Painting and Physical Culture. There have been about one hundred and twenty-five students in each term. The tuition has been increased from five to ten cents per lesson. Six of the teachers have been volunteers; the others have been paid. The tuition fees have met all expenses, including a considerable payment to the church for heating and lighting and janitor service. The membership has been chiefly of persons not connected with our own church.

5. LECTURES AND ENTERTAINMENTS. A course of lectures was given in the autumn, upon the Anti-Slavery movement. This was in part a repetition of the course given in the Old South Meeting House during the preceding summer. The subjects and lecturers were as follows: "John Brown," by Mr. F. B. Sanborn; "Harriet Beecher Stowe," by Miss Maria L. Baldwin; "Theodore Parker," by Rev. E. E. Hale, D.D.; "Abraham Lincoln," by Rev. Carleton A. Staples; "Lydia Maria Child," by Mrs. S. Fanny G. Wilder. The lectures were free to all and we had audiences ranging from one hundred to three hundred.

Several entertainments have been given during the season. At Christmas, the children enjoyed their Christmas tree festival.

The Lend-a-Hand Clubs held their usual reunion in January. It was a profitable meeting, bringing the various clubs into touch with one another and awakening a new interest in the work. The meeting was arranged and all expenses were met by the Emergency Club. As already mentioned, we were fortunate enough to have both Dr. Hale and Mrs. Whitman with us.

The Red, White and Blue Club held a memorable meeting in February. It was the occasion of the presentation of a beautiful silk flag to the club, the gift of Mr. James G. Harris, past commander of Post 113. The club gave a pleasant entertainment of recitations, music and reports. The Sunday School room was tastefully decorated with flags and flowers, the work of the club. Addresses were made by Miss Edith L. Jones, president of the club, Rev. Christopher R. Eliot, and Rev. Edward A. Horton, who was especially invited to make the presentation speech. Mr. Horton's words made a deep impression and the occasion will long be remembered as one of the most helpful meetings we have had.

One dramatic entertainment has been given by a club of our young people, calling themselves the Juvenile Dramatic Club. A Congregational Social was held in April, and an Evening Social for the Sunday School teachers, at Mr. Eliot's house. The "Sunshine Makers," a group of girls especially attached to Miss Merrill, celebrated Mr. Winkley's birthday by a special meeting for him.

In general, it may be said that we have had a year which, in spite of its special sorrow in the death of Miss Merrill, has been marked by vigorous effort on the part of all and a considerable success. The

very fact of our loss has caused the people to rally even more loyally than ever. Everyone has endeavored to do something, as it were, in memory of her whom they so deeply loved. Mr. Winkley has been a tower of strength, spiritually if not physically, and has spoken frequently from the pulpit, with his old-time power and good cheer.

A Congregational Committee has been formed to advise and help the minister, each member representing some special department of our work, and to report at the monthly meeting. The finances are in better condition than last year, all debts having been paid. Miss Jones and Miss Stokes are busily engaged in visiting, managing clubs and social interests, caring for those in need and doing missionary work.

A sewing class has been started to meet on Saturday afternoons. A branch of the Stamp Savings Society has been opened, which now numbers fifty depositors and serves a double purpose, teaching thrift and attaching both children and parents more closely to us. The church is open every day from ten to one and almost every evening. The number of callers increases, and it is our purpose to keep every avenue of usefulness open and to serve as many people as we can. We do not forget that we are all ministers-at-large, whose duty and privilege it is to carry the gospel of love and the ministry of service to all.

Respectfully submitted,

CHRISTOPHER R. ELIOT.

## UNITY CHURCH.

To the Executive Committee of the Benevolent Fraternity of Churches in the City of Boston :

Two Sunday services have been held during the entire year at Unity Church, the Children's Church at 11 A.M. and a preaching service at 7.30 P.M. In January we had a course of revival meetings with preaching by Boston ministers, which were well attended and which awakened much interest in religious subjects. As an outgrowth of these meetings there was organized a permanent Religious Study Class which meets every Monday night. A very deep interest has been manifested in the work of this class. The Christian Endeavor Society has met every Thursday evening since the vacation taken during August and the interest has been unflagging throughout the year. It has seemed to the pastor to appear more clearly than ever this year that the work of this field should be made distinctively religious and distinctively Unitarian.

This church was first organized as a Union Church when there was no other church in this locality and the aim was to make the work undenominational.

But things have entirely changed in the last forty years. There are three other churches near by which work on very pronounced denominational lines, and if we as Unitarians hold our views as important there is no field in which a Unitarian Church may be placed where distinctively Unitarian preaching and teaching are more needed than here. The thought at the foundation of the Children's Church is that it is quite as important that the minister of a Unitarian Church should come into the same relation with the children of the parish, as teacher and preacher, as that which he bears to the congregation of adults. This work with the children has been very distinct and clearly defined in the mind of the pastor.

During the year there have been organized a Dramatic Club, a Girls' Club and a Gymnastic Class.

The Dramatic Club has provided a new stage and fitted up the arrangements for giving dramatic entertainments, and has provided



several dramas which have contributed to the amusement of the community and somewhat to the finances of the church. The Girls' Club meets once a week and is under the direction of Miss Katherine Knowles, the organist, who is a most efficient worker in the church. The Gymnastic Class meets twice a week and supplies a long felt want. The Woman's Union has been doing good work this year. Henry Wood's address on "The Scientific Basis of Mental Healing" was taken up and studied quite carefully, and in connection with it, the pastor reported from week to week the Saturday morning lectures of Prof. Royce on Psychology, delivered at Boston University.

There has been a little time given at each meeting to the consideration of current events. The Union has also held a fair and the women have worked with their hands as well as their minds. All the expenses of the church have been met as agreed upon.

New workers have come in, which has added to the interest of the work and helped to secure its success.

The Summer School was larger than usual. During the last two weeks of it the pastor entered personally into the work and suggested some things which it was hoped might be carried through the year as Saturday morning work, but the board did not think best to appropriate the necessary funds and so they were not fulfilled.

This church is a social centre for many of the families within it, who have no social life except what it provides by its monthly socials, entertainments and weekly meetings of all kinds, for every gathering ends in a social.

MARY T. WHITNEY.



## THE MORGAN CHAPEL.

To the Executive Committee of the Benevolent Fraternity of Churches in the City of Boston :

I believe a brief review of the work carried on at Morgan Chapel will best explain the present development and progress during the year past.

In June, 1868 — thirty years ago — Rev. Henry Morgan purchased the present Chapel from the Church of the Disciples. Mr. Morgan died in March, 1884. A few years previous to his death, he no longer preached, but gave his whole time to literary pursuits and lecturing. His congregation merged with an Adventist society which for some years rented his building.

After Mr. Morgan's death, the property by his will passed into the hands of the Benevolent Fraternity of Churches with the peculiar condition that the pulpit should be supplied by a Methodist minister of the New England Conference. Both parties accepted the trust.

Some years previous to this time, Charles J. Bishop, of sainted memory, a member of Dr. Edward E. Hale's church, had conducted a mission on Harrison Avenue. He was invited, and came with his flock and formed the nucleus of the new work.

In the spring of 1885, Rev. Willis Jordan was appointed minister. A fatal sickness terminated his work here at the close of the year.

April, 1886, Rev. B. J. Johnson was made pastor, and held this relation for five years.

He was succeeded by Rev. E. P. King in the spring of 1891, who continued till his untimely death in October, 1893. Mr. King produced a decided revolution in the place. Through his leadership the stoves were taken from the vestry and the basement prepared for the work. Not being able to interest the people of the neighborhood in the work of the chapel, he instituted the famous Sunday morning breakfasts. It was not long before the house was full, and much excellent work was done for the homeless men. Mr. King was stricken down by death just as he was getting a strong hold on the situation.

Rev. I. B. Schreckengast took up the work where Mr. King laid it down. While he continued the morning breakfasts, he was able to reach also more of the resident population. Failing health compelled him to move West.

In April, 1895, the present pastor was appointed. His constant object has been to reach the people of the immediate neighborhood. For this purpose many methods have been inaugurated as the work seemed to demand.

First, the morning breakfasts were discontinued. Of course when these stopped most of the congregation was gone. The church was then cleaned from top to bottom, and all chance of contamination with vermin removed.

During the summer of 1895 the regular religious services were maintained, while public baths were put into the basement; the material for trade schools solicited, and the Fraternity made such alterations in rooms as were needed for the work. A free reading room was also made much more attractive by new periodicals and a soda-water fountain.

In the fall of 1895, the Saturday Night Concerts and temperance work were instituted, and have continued since with great success.

A School of Handicraft was also begun, teaching printing, shoe repairing, carpentry, dressmaking, etc. This school developed into the far more successful Co-operative Industrial Work, which will be spoken of later.

A Medical Mission was begun and continued in successful operation till the following June.

In January of 1896 the publication of the "Morgan Chapel Mirror" was begun. It was continued every month for a year, and did much good in wakening the people of the neighborhood to what was going on and quickening the sympathy of friends outside.

In the spring of 1896, a Henry Morgan Memorial Service was held, to which his old friends were invited. His portrait, the gift of his former housekeeper, Miss Rebecca Ernst, was hung in the chapel and accepted for the Fraternity by Mr. William P. Fowler.

At this season the old-time Wednesday night temperance meeting was given new life by being made auxiliary to the State Temperance Reform Clubs, and known as the Total Abstinence Guild.

The Employment Bureau also began its very successful career.

During the summer the chapel people subscribed and paid for repairs in the front of the chapel, which gave new class rooms and greatly improved the appearance. In their poverty it was a large undertaking, and its successful accomplishment gave to them a local interest and pride before unknown.

In the fall of 1896 was opened an Evening Training School for the study of the Bible, music and sociology. The school was successful in point of attendance and results. The department of music has greatly developed during the past year. It promises to become a great work. Instruction is given in all kinds of vocal and instrumental music at prices within reach of everyone who desires a musical education. The teachers come from the different conservatories in Boston. It is virtually a University Extension course applied to music. The other features of the Training School have been modified, owing to the development of other parts of the work that have demanded more thought and attention.

At the same time a Day Nursery and Kindergarten was begun, keeping open one-half of each day.

During the past year no new departments except the Mending Bureau have been instituted. Our object has been to develop and perfect the work already inaugurated. The results have been —

The Day Nursery is open all day every week day and while the parents are at church Sunday. It is full. Children are constantly refused for lack of room. Its superintendent, Miss Mary Fagan, has been untiring in her labors, and has accomplished miracles in the homes of the patrons. Its expense is less than one-fourth that of any other nursery in Boston.

The Kindergarten, under the supervision of Miss Lucy Wheelock, has become one of the very best mission kindergartens in the city.

The Bureau of Employment and Information has secured permanent situations for scores and temporary labor for hundreds. Many strangers have been kept from unsafe lodgings and directed to safe quarters and sympathetic friends. Not one of the thousands who have applied have been rudely turned away, but all have been given the kind, encouraging word.

The Printing, Cobbling, Carpentry and Mending Bureaus have given work to hundreds, and encouraging words and advice to hundreds more. Few understand the helpful character of this co-opera-

tive work. To illustrate : A family is in great need of fuel but has no money, and would rather earn it than beg. The woman comes and earns it by mending some garments in our Mending Bureau. At the same time, a man with his bare feet on the ground is earning a pair of shoes by sawing some wood for that woman. Likewise a cobbler in need of some furniture is earning the same by fixing a pair of shoes for the poor fellow. A carpenter is repairing some chairs for the cobbler and gets in return some advertising cards from the printer, who is paid for his printing by the coat the woman has repaired. In this way every needy person is helped by helping someone else, and a little money passes in blessing through a large number of hands. This work is all carried on in the basement of the chapel. Of course the work is not self-supporting, but by careful business and the splendid help of the Tuckerman Fund, the Associated Charities and the benevolence of certain individuals, thousands of people have been assisted in the critical hour the past winter without being pauperized. This feature of our work has been the constant marvel and delight of all who have investigated it. The hours are from 9 to 5.

The other work of the chapel has not languished, but shows a gratifying increase in attendance and character.

The Sunday School and Industrial School have done splendid work under the leadership of Brothers Wasser and Farnsworth and the Misses Kate and Elsie Hobart.

The Sunday congregations are growing, as also the week-night religious meetings. Sentiment has so changed in regard to the place that the best recommendations our visitors can offer is to say that they come from Morgan Chapel.

The Massachusetts Society of Hygiene conducted a very helpful vacation school at the chapel last summer every forenoon. It is hoped they will continue the same, with new features for the older children, the coming vacation.

To all persons and societies who have helped us by kind words and loving deeds, we desire to here render our grateful acknowledgment, as we do to our Heavenly Father for the firm health of our missionaries and their contagious zeal and joy in His service.

Respectfully submitted,

E. J. HELMS.

## THE NORTH END UNION.

To the Executive Committee of the Benevolent Fraternity of Churches in the City of Boston :

The North End Union has just passed its sixth birthday, and it may not be amiss to take a hasty glance backward over the years of its existence.

Previous to 1846 the exodus of the old residents of the North End had begun, but it was greatly accelerated in the decade following, when fifty thousand Irish came to Boston. No Italians are recorded as living in Boston before the census of 1855, now they form eleven per cent of the foreign born. In 1870 there were but five Hebrew pupils in the Eliot School, now the Jews outnumber any other nationality at the North End. The thrift of the Jews and Italians enabled them to own a large amount of real estate in this locality. This meant the exodus of the Irish, who rarely owned the houses they lived in, so that to-day the population of the North End is mainly Jewish and Italian.

A recent census of the Eliot School (the boys' school of the North End) in its grammar and ungraded classes gave 1,198 pupils, of whom 618 were born in Europe, divided as follows: 318 were born in Russia, 254 were born in Italy and 46 scattered. The parents of 1,063, out of these 1,198 pupils, were born in Europe. Only eleven boys had grandparents born in the United States, and as far as known, there is not a single representative in the Eliot School of the people who had made the old North End the "Court End" of Boston.

These changed conditions made it necessary to give up the work of the Parmenter Street Chapel.

Tempting offers were made to the Fraternity for the property, but not accepted. It was felt that there was a work still to be done here.

Finally the offer of Rev. Stopford W. Brooke to assume the financial responsibility for one year, if he should be allowed to try the experiment of substituting a work better adapted, as he believed, to the needs of the locality, was accepted. Thus the Union was established with a Board of Directors of its own, differing in this respect

from the other institutions supported by the Benevolent Fraternity of Churches.

The aim of the Union was, as stated in its first circular, "to make a social home for young men, to stimulate a better intellectual life, to promote good citizenship and to lend a hand wherever needed." After six years' experience, it is found to be much easier to state the object than it is to devise methods which shall realize the purpose in view. If "Failures are but stepping stones to progress," the Union has the right to assume that it is not standing still. "What are the needs," and "What are the best means to the ends desired?" are very vital questions to the Directors of the Union, several of whom are active workers and bring into council wisdom born of experience.

While in many ways they have failed to "realize the hope within them," yet it may be said that hope in the future of the Union was never stronger than to-day.

One idea, with reference to the kind of work the Union ought to do, has been slowly crystalizing into conviction, and that is that it should supplement, in every way possible, the public school work. Many boys and girls are kept back in the lower grades because they are handicapped with a limited knowledge of English or have had limited opportunities for education. Manual training in the schools is given only in the last two or three years, and it happens that many who are old enough do not get this instruction because they are in grades not receiving this training and will leave school before the opportunity comes. The Union can meet this difficulty by providing classes for such. This may be illustrated by a class in cooking opened this year.

Knowing that the Hancock School, opposite, had an excellent school kitchen with every needed facility, and an exceptional teacher of long experience, it seemed absurd for us to do the same work with facilities far inferior to theirs. After consulting with the master of the school, he sent us a group of girls from the ungraded classes who, in point of age, ought to have been in those grades receiving such instruction, but who, probably, will never have the opportunity. These girls made up our class in cooking. This idea suggests large possibilities.

Again the Union may supplement school work by providing oppor-



tunities in advance of those in the schools. To illustrate : Three years ago a group of boys in the Eliot School, showing more than an average ability in drawing, were picked out. Under direction of Mrs. Niles these boys have been drawing from casts with creditable results. A few weeks ago the teacher of drawing in the Eliot School said that the instruction in drawing which these boys had received at the Union had been of value, not only to them but to the whole class, as their ability to comprehend more quickly and to achieve results had been an inspiration to others. Since much of the work of the Union is with pupils in the public schools, it seems necessary that the Union, recognizing as it does that no institution with a volunteer corps of teachers and limited facilities can ever do work equal in value to that done in the schools, should study carefully the work of the public schools in order that it may have a comprehensive idea of how it can best supplement it.

We regret that we cannot in the space allowed us give a more detailed report of the valuable and efficient work of the many faithful and earnest volunteer workers who have been so closely identified with the activities of the Union, but we desire to express to them our sincere thanks for having given so generously of their time and effort which have contributed so largely to whatever success the Union has achieved. The work of the Children's House has been planned by and carried out under the direction and supervision of the lady members of the Board. It has been a busy, industrial hive, and to them is due its success. The following is an abstract of the work of the Union for the past year :

**GYMNASIUM.**—Young men, two evenings. C. C. Stroud, instructor.

Boys, one evening. Charles E. Lauriat, Jr., instructor.

Young ladies, one evening. Miss C. E. Maxwell, instructor.

**PLUMBING SCHOOL.**—W. H. Haskell, instructor. Practical shop work, two groups, two evenings each.

Nine lectures on the Technical Science of Plumbing, by David Smith.

**CLUBS.**—Mayflower Club.

Assisted by Mr. Cheever.

Edwin D. Mead Club.

John Ware Club.

Assisted by Miss Abby S. Perry.



Good Will Club.

Assisted by Mr. Channell.

Frothingham Associates.

Assisted by Mrs. Channell. Miss Doherty, teacher of embroidery.

Busy Bee Club.

Assisted by Mrs. Channell. Miss Smith, teacher of embroidery.

Literary Club.

Assisted by Miss Colleton and Miss Curtis.

SEWING.—“Apron” Class. Under Mrs. Daniels and others from Somerville.

SEWING.—“Undergarments.” Under Mrs. Hobbs and others from Watertown.

MENDING AND SEWING.—Under Miss Howe and others from Medford.

SEWING.—“Dolls’ Dressmaking.” Under Miss Shattuck and Miss Pattee.

SEWING.—Saturday Mornings. Under Miss Barnes, Miss Bibbey, and eighteen others.

EVENING DRESSMAKING FOR YOUNG LADIES.—Under Miss Ellen M. Tower. Miss Smith, instructor.

EVENING DRESSMAKING FOR MOTHERS.—Under Miss Ida Mason. Mrs. Doherty, instructor.

AFTERNOON DRESSMAKING FOR CHILDREN.—Under Mrs. Doherty.

EVENING DRESSMAKING FOR ADULTS.—Miss Susan True, instructor.

DAY DRESSMAKING.—Miss Susan True, instructor.

Eight months’ course, 30 hours a week.

20 hours a week devoted to the theory and practice of dressmaking.

6 hours a week devoted to fine sewing.

4 hours a week devoted to drawing.

CROCHETING.—Under Miss Whitney. Miss Cornell, instructor.

MILLINERY.—Under Miss Hastings.

COOKING.—Under Miss Rosa L. Dexter. Miss Theall, instructor.

DRAWING: Free-hand.—Under Mrs. E. G. Niles.

DRAWING: Free-hand.—Under Miss Maud F. Pierce.

DRAWING: Free-hand.—Under Miss Evelyn M. Pearce.

KITCHENGARTEN.—Miss White, instructor.

SONGS AND GAMES.—Miss White, instructor.

SINGING.—Under Miss Porter.

SINGING.—Under Mr. Prentiss.

CHORUS.—Under Mr. Nye and Mrs. Channell.

DRAMATIC CLASS.—Under Mr. Channell.

MOTHERS’ MEETINGS.—Under Miss Frothingham.

PICTURE LOAN.—Under Miss Parker.

SUMMER FLOWER WORK.—“Mutual Helpers.” Under Mrs. Channell.

SUMMER PLAY ROOM.—Under Miss White and Miss Colleton, with two assistants.

SUMMER DRESSMAKING.—Under Mrs. Channell.

WINDOW GARDENING, for the sale of Loam, Seeds and Flower Pots.

SUMMER DISPENSARY FOR BABIES.—“Walker-Gordon Laboratory” milk. Dr. Dolliver in charge.

SUMMER OUTINGS.—Under Mr. and Mrs. Channell.

PLAY ROOM.—Five afternoons a week. Under Mrs. Channell, assisted by Miss Cobb.

GAMES.—Every evening except Sunday.

READING ROOM.—Every evening.

PUBLIC BATHS.—Every week day from 8 A.M. to 8 P.M. Sundays, 7 to 10 A.M.

STAMP SAVING.—Monday noons. Under Mr. Channell.

SUNDAY SCHOOL.—3.15 P.M.

LECTURES ILLUSTRATED BY STEREOPTICON.—

*Speakers and Subjects.*

Feb. 12.	A Summer Trip to Greenland	Prof. George H. Barton.
Feb. 19.	Alaska . . . . .	Maurice P. White.
Feb. 26.	The White Mountains . . . .	Winfield S. Nevins.
March 5.	Aspects of Land and Sea . . .	Augustus H. Kelley.
March 12.	The Blue Mediterranean, and Its Encircling Nations . . . .	J. Frederick Hopkins.
March 19.	Picturesque New Zealand : . .	William Hinton White.
March 26.	Hawaiian Islands — a Land of Fire and Flowers . . . .	Hon. Gorham D. Gilman.
April 2.	Japan — its Costumes, Customs, and Gardens . . . . .	George L. Perin.

BOYS' CLUBS.—The four boys' clubs have done work of more or less value, but taken as a whole we shall hope for better results another year.

We were unfortunate in not being able to secure a continuous guiding hand for one of the clubs.

LITERARY CLUB.—The Literary Club, under Miss Colleton and Miss Curtis, made up of twelve girl graduates of the grammar school, is doing the most serious work of any of our classes.

They have been making a comparative study of authors, centralized in Thackeray and “Henry Esmond,” and devoting some time to the history of the House of Stuarts. Essays are required from each one during the season.

SALE OF DRESSGOODS.—The plan of selling material to the members of three dressmaking classes at the Children's House has been much extended this year under the financial guidance of Miss Tower.

The payments, by installments, have made conditions easy for many who would otherwise have found it difficult.

More than 475 yards of dressgoods, 350 yards of lining, together with trimmings, have been sold, representing in sales a total of about \$175.

This has been done without loss, excepting a possible deficit for pins, needles, thread, etc.

PUBLIC BATHS.—The public bath-rooms were opened December 1, 1894, since which time there have been given to December 1, 1897, 23,590 baths, as follows :

1895	.	.	.	.	.	.	5,719
1896	.	.	.	.	.	.	8,346
1897	.	.	.	.	.	.	9,525

Bathers of 1897 were divided as below :

Men	.	.	.	.	.	.	3,402
Boys	.	.	.	.	.	.	626
Women	.	.	.	.	.	.	3,847
Girls	.	.	.	.	.	.	1,650

Note the excess of women and girls, an experience just the reverse of the municipal bath-houses of London.

The baths, owing to the small fee, ten cents for men and five cents for women and children, and to the limited accommodations, are not self-supporting, but the deficit for 1897 was less than 1896 by more than a hundred dollars.

SONGS AND GAMES.—The songs and game class which meets every Saturday morning for an hour and a half under the direction of Miss White, a kindergarten teacher, is one of the most interesting classes in the Union. There has been an average attendance of nearly ninety since it opened in November, a number a third larger than ought, perhaps, be allowed, but the difficulty was in refusing them, so the excess number was allowed to come in.

The value of well directed play in education was recognized by Froebel and is now an important part of kindergarten work.

An interesting observation in this class is that boys and girls, long past the kindergarten age, enter into the songs and games with a zest that shows entire absorption.

Quick, in "Educational Reformers," says, "Froebel agreed with

Montaigne that the games of children were 'their most serious occupation,' and with Locke that 'all the plays and diversions of children should be directed towards good and useful habits, or else they will introduce ill ones.' "

DAY DRESSMAKING CLASS.—The third year of the day dressmaking class, now closing, has been more encouraging than previous years. The first year there were only two pupils, the second three pupils, while this year there are nine, and several others who have come in for less than the full term. The number, as looked at superficially, without considering the industrial problem, may seem small, but when we know that ten pupils are as many as any teacher can instruct and do good work with on account of the individual attention necessary, this number realizes very nearly the limit of our expectations.

If women are to take their place in the ranks of wage earners, it is imperative that they be trained in the largest and best possible way to meet the demands of their profession or trade. It is a fact, recognized by every one who has studied the question, that such instruction is not given, and cannot well be given, in the trade itself, and that the necessary training can be received only in schools devoted to specific professions or trades.

The general public does not yet accept this view, or at least is apathetic or contented with present conditions. Pratt Institute, Brooklyn, and Drexel Institute, Philadelphia, are making public opinion in favor of such training, and it is felt that the North End Union also can do no better or more fundamental service than to help create in Boston that sentiment which shall require knowledge in place of ignorance at the base of every vocation. The Union does not feel called upon to discuss the "right to work," but it does recognize that "the right to *know how* to work" precedes any solution of the question of "the right to work."

PLUMBING SCHOOL.—Sixty-four pupils entered the class this year. By dividing them into two groups, meeting on alternate evenings, all were accommodated. The same course of shop work and lectures, and the same policy of admitting only plumbers' helpers, have been pursued as heretofore. We had hoped to advance the standard of required work before this, but it is impracticable to do so

until the leading master plumbers shall agree not to "give the tools" to their helpers until they have passed a certain required examination.

At present there is no standard of requirement on their part, the chief factor determining the giving, after a possible three years' service, is the good-will of the employer.

As a rule, it takes a pupil two years in the school before he can get a diploma, but out of fifty-five under graduates in last year's school, only eight came back this year to complete the prescribed course. Had there been a standard which determined the "giving of the tool" similar to that which determines the giving of diplomas, undoubtedly a large majority of last year's pupils would have come back for the second year's work. How to raise the standard is one of the problems which the Plumbing School has to solve.

SUMMER PLAYROOM.—Opened July 6, closed August 27. Two sessions in the forenoon and two in the afternoon five days a week. Two public school teachers and two assistants in charge.

Average daily attendance . . .	311
Smallest number any one day . .	230
Largest number any one day . .	412

Paper cutting, folding, pasting, mounting pictures, card sewing and songs and games formed the basis of work in recognition of the idea that with children interested occupation and play are synonymous.

SUMMER OUTINGS.—Six excursions under the direction of Mr. and Mrs. Channell were given to a total of 308 children.

Our cordial thanks are extended to the West End and Newton Boulevard Railroads for car tickets, and to the directors of the Norumbega Park for admission to their ideal picnic grounds and their liberal contributions of milk and sandwiches.

The Union congratulates itself that Miss Abby S. Perry consented to serve on its Board of Directors. She brings into its councils a large experience and a wise, thoughtful judgment.

We extend to Mr. David Smith our cordial thanks for the service he has given to the Plumbing School and to the craft in taking charge of and giving the lectures on the Technical Science of Plumbing.

No report of the Union would be complete without a due acknowledgment of the honest, earnest efforts of Mr. and Mrs. Channell to promote the welfare of the Union in any and every way possible, and of their loyal co-operation with me.

SAMUEL F. HUBBARD.

## PARKER MEMORIAL.

To the Executive Committee of the Benevolent Fraternity of Churches in the City of Boston :

In presenting to you the report of the year's work at Parker Memorial, I can only give you a faint idea of what we are doing. Our work has not been unlike that of previous years. New work has been inaugurated that is full of promise. The Classes, Entertainments, Lectures, Clubs, and Sunday Services have been well taken care of. The superintendent still keeps up his visitations among the Young People's Unions, Guilds and Sunday Schools in Boston and vicinity. The young people have kept up their enthusiasm and are doing a great amount of good work. Without this force our work would have to be curtailed.

Our philanthropic work is constantly increasing and all manner of things are done to help and assist the unfortunate to become self-supporting. Household goods have been saved to families, money has been loaned to pay funeral expenses. Employment permanent and temporary was found for thirty-five persons. Volunteer nurses and physicians have given their services willingly to the sick.

The staff have made three hundred calls at homes and hospitals. They are always ready to attend sick calls, and very many of them are included in the above. Many papers, Unitarian tracts and literature have been distributed by the workers. We have had the pleasure again for the fourth year of having jellies and preserves from our friends in the country to distribute to the sick and aged.

At the beginning of the year we formed a club for boys and a club for girls from our larger ones. The girls' club is in charge of Miss Whipple and the boys' club was taken charge of by Mr. Frederic W. Alexander, whose sudden death has removed one who was of great help to us in the work. The club is now called the Alexander Club, by vote of its members.

GARDEN SALON.—This is a new work on Saturday evenings, having for its object the keeping of young men from the saloons. Games, which consist of checkers, dominoes, cards, pool and billiards, are



used freely. The pool table was the one used by the late Rev. James Freeman Clarke, and was a gift from his daughter. Palms, the gift of a friend, are used for decoration. Music is also an attraction. The highest number present was sixty, the lowest thirty. Thus it is keeping many young men away from the saloons.

AUXILIARY.—Its object is the bringing together of the young people from the Unitarian churches in Boston and vicinity who are to help carry on the work at this place. Its officers have been chosen and the following churches are represented : Arlington Street Church, South Congregational Church, First Church in Roxbury, Meeting House Hill, Dorchester, Church of the Disciples, Boston, Newton Centre, First Parish, Jamaica Plain, Newton, West Newton.

During the summer a new steam plant was installed and the heating of the building is more thorough and better, with a saving of fuel. A large amount of clothing has been received and sold at a nominal price instead of giving it away, and the proceeds used for charitable purposes.

The superintendent has been called upon a number of times to officiate at funerals, to serve as trustee and guardian.

Our Hebrew membership is smaller this year than last and their places have been filled by Irish, and many Americans from the neighborhood. Thus you will see, by the many things accomplished and the demand made upon us by the people in this district, that the work of Parker Memorial is appreciated.

Great credit and thanks are due to Miss Alice L. Higgins, our visitor, for her work and interest in Parker Memorial.

I want to say a word of praise for the untiring efforts of Miss Whipple, my assistant, for the work she has accomplished. We owe much to her for the work among the girls and children.

We would be leaving a duty undone if thanks were not given to Mr. Getchell, our janitor, and his assistant, for all they do towards making the work successful. Many things are done by them that we could not otherwise have, because the cost would be too great, and much is saved in this way.

The Memorial has 107 volunteer workers and 18 paid workers.

Thanks are due to all who have assisted us during the past year and to the Executive Board.

The building is open each day from 9 A.M. to 10 P.M.

Our lectures have been better attended this year than last. Sometimes the lower hall, where the illustrated course has been held, has been full to overflowing. The parlor, where the Parlor Talks were held, has been filled and once they were compelled to go into the large hall. Again, as last year, the lecturers have given their services free of charge.

**SUNDAY EVENING SERVICES.**—We have tried at these services to make the preaching, and not the music, the thing to come for. Many thanks are received from those who attend for the privilege and pleasure they obtain. One man, who has been here constantly this winter, said he had not been to a church service for twenty years. A number of our young men and mothers, from our Mothers' Club, are present every evening. I would recommend that these services begin the first Sunday in October instead of the second Sunday in November. Our thanks are due to the ministers who have preached for us, to Mr. C. H. Bond for soloists furnished at his expense, to the ushers who have assisted us, who came from the Channing Club, Newton Centre Church, West Newton Church, Second Church, Boston, young men from Parker Memorial, Meeting House Hill Parish, Dorchester, and Institute of Technology.

Our Mothers' Club is growing stronger each year and this last year has been the most successful one. The same general plan has been carried out as in former seasons. The most pleasing feature is the help they extend to one another in sickness and trouble. It is in charge of Miss Alice L. Higgins and Mrs. Arthur A. Wordell.

**THANKSGIVING DINNER.**—The hard work which this dinner brings upon us is fully repaid by the pleasure and good cheer it gives to our guests. The fourth dinner was given by our country churches as usual. One pastor goes around among his church members and collects, from house to house, the cranberries in pints, quarts, etc. Another interests the town school children and their contributions are among the best. The dinner is prepared in our own kitchen with the help of our own force, assisted by the young people. This year Mrs. B. P. Cheney, of Wellesley, contributed flowers for the tables and distribution to our guests, who numbered one hundred and forty.

**PRINTING CLASS.**—This class supports itself and enough work for

outside parties is done to pay for all type and stock used, also all of the printing for the building.

FRESH AIR.—This work increases every summer and the aggregate number of children taken on these trips is 612 ; average, 61. In this work we have a great amount of help from the young people. Last summer one of our friends engaged a house by the seashore and gave great pleasure to many children. One little girl, who came from the crowded district near us, asked the friend if she could not go out on the fire escape, meaning the veranda. The good that was accomplished cannot be estimated.

SUNDAY EVENING SERVICES.—These services have been well attended. Twenty-four services have been held, commencing November 21, 1897, and closing April 24, 1898.

General subject for 1897-1898: "Christianity at Work in the World."

The speakers: Rev. E. E. Hale, D.D., Rev. James DeNormandie, D.D., Rev. Eugene R. Shippen, Rev. Thomas Van Ness, Rev. Albert Walkley, Rev. Charles G. Ames, D.D., Mrs. Mary A. Livermore, Rev. James M. Pullman, D.D., Rev. Thomas R. Slicer, Rev. Stopford W. Brooke, Rev. John Cuckson, Rev. William H. Lyon, D.D., Rev. B. R. Bulkeley, Rev. Samuel M. Crothers, Rev. Julian C. Jaynes, Rev. Frank O. Hall, Rev. Benjamin Fay Mills, Mr. George W. Stone, Rev. Anna Garlin Spencer.

Subjects: "Teaching of Jesus about Riches," "Sympathy," "Spiritual Heredity," "God's Use of Strange Means," "Man and Money," "The Origin and the Meaning of Christmas," "The Reign of Peace," "For What Things Shall We Strive in 1898," "Christianity and Business," "The Co-operative Man," "A Master of the Art of Living," "Freedom of the Truth," "Anxiety about Tomorrow," "The Upward Drift," "Inborn Character and Self-Made Character," "Christianity and Peace," "Laying the Foundations," "The Modern Method of Conversion," "The Destruction of Death: an Easter sermon," "The Church of the Future," "Modern Philanthropy."

#### CLASSES AND CLUBS.

##### *Membership and Average Attendance.*

##### Boys' Club.

Membership, 175. Average attendance, 48.

##### Boys' Brigade.

Membership, 25. Average attendance, 12.

## Young Women's Gymnasium.

Membership, 12. Average attendance, 6.

## Young Men's Gymnasium.

Membership, 40. Average attendance, 11.

## Millinery Class.

Membership, 5. Average attendance, 3.

## Wood Carving and Carpentering Classes.

Membership, 11. Average Attendance, 7.

## Boys' Cooking Class.

Membership, 10. Average attendance, 7.

## Sewing Class.

Membership, 31. Average attendance, 25.

## Girls' Club.

Membership, 170. Average attendance, 40.

## Girls' Gymnasium.

Membership, 12. Average attendance, 10.

## Dressmaking Class.

Membership, 5. Average attendance, 4.

## Laundry Class.

Membership, 6. Average attendance, 5.

## Young Women's Cooking Class.

Membership, 5. Average attendance, 3.

## Painting Class.

Membership, 2. Average attendance, 2.

## Piano.

Membership, 3. Average attendance, 3.

## Elocution Class for Children.

Membership, 5. Average attendance, 3.

## Dancing Class.

Membership, 28. Average attendance, 22.

## Printing Class.

Membership, 3. Average attendance, 3.

## Mothers' Club.

Membership, 25. Average attendance, 11.

## Alexander Boys' Club.

Membership, 6. Average attendance, 4.

## Embroidery.

Membership, 15. Average attendance, 12.

## Elocution Class for Adults.

Membership, 5. Average attendance, 4.

## Penmanship Class.

Membership, 5. Average attendance, 3.

## Library Club.

Membership, 9. Average attendance, 6.

## Wednesday Evening Girls' Club.

Membership, 15. Average attendance, 9.

## Entertainments.

Aggregate attendance, 3,570. Average attendance, 297.

## SUMMER WORK.

## Wood Carving Class.

Membership, 8. Average attendance, 5.

## Play Room.

Aggregate attendance, 217. Average attendance, 14.

## Laundry Class.

Membership, 6. Average attendance, 6.

## Singing Class.

Aggregate attendance, 300. Average attendance, 19.

## LECTURE COURSES, 1898.

*First Course.*—

January 5 — “Art and its Relations to Industry and the Labor Question.” Mr. John Enneking, Boston.

January 12 — “Municipal Socialism.” Dr. Lewis James, M.A., Cambridge.

January 19 — “Educational Limits.” Prof. A. E. Dolbear, Tufts College.

January 26 — “The Social Tendencies of Modern Life.” Mr. John L. Clark, Treasurer of the American Statistical Association.

*Second Course. Illustrated.*—

March 2 — “Hawaiian Islands.” Hon. Gorham D. Gilman, Boston.

March 9 — “Subways in Boston, London, and Elsewhere.” Mr. Howard A. Carson, Boston.

March 16 — “Old and New Boston.” Rev. C. L. D. Younkin, Boston.

- March 23 — "Oxford." Rev. Christopher R. Eliot, Boston.  
 March 30 — "Picturesque Scotland." Mr. George W. Worthley, Brookline.  
 April 6 — "Seaweeds." Mr. C. S. Prescott, Institute of Technology.  
 April 20 — "Metropolitan Sewerage." Mr. Charles H. Swan, Boston.  
 April 27 — "Bacteria." Dr. G. M. Holman, Institute of Technology.  
 May 4 — "The Significance of Modern Architecture." Mr. C. H. Blackall, Boston.

*Third Course. Parlor Talks for Young Women.—*

- March 14 — "Influence of Literature on Character." Miss Katherine Lee Bates, Wellesley College.  
 March 21 — "The Relation of Proper Physical Culture to Character." Miss Julia King, of the Faculty of the Emerson College of Oratory, Boston.  
 April 4 — "Keeping Company and being Married." Mrs. Kate Gannett Wells, Boston.  
 April 11 — "The True Woman." Dr. Anna G. Richardson, Boston.

*Fourth Course. Parlor Talks.—*

- March 24 — "Senate." Hon. George E. Smith, President of the Senate.  
 March 31 — "Duties of the Secretary of State." Hon. William M. Olin, Secretary of State.  
 April 7 — "Government." Hon. John L. Bates, Speaker of the House of Representatives.  
 April 14 — "Boston Harbor." Mr. Woodward Emery, Chairman of State Board on Docks and Terminal Facilities.  
 April 21 — "Civil Service." Mr. Henry Sherwin, Chief Examiner Civil Service Commission of Massachusetts.

The following Clubs, Young People's Religious Unions, Churches and friends have assisted in the work the past year :

ENTERTAINMENTS.—

- Hale Union, Newton Centre.  
 Young People, All Souls' Church, Roxbury.

Chapel Club, First Church, Roxbury.

Nathan Hall Society, Dorchester.

Look Out Club, Newton Centre.

Girls' Fraternity Club, Boston.

Parker Memorial Dramatic Club.

#### SPHINX CLUB.—

Piano Lessons.

Elocution Class for Girls.

Worsted Work.

Embroidery Class.

Painting.

#### BOYS' BRIGADE.—

Mr. Albert Pollard, Mr. Walter S. Dodd.

#### PENMANSHIP CLASS.—

Mr. James Gordon.

#### DRESSMAKING CLASS.—

Miss N. B. Forsythe.

#### SEWING CLASS.—

In charge of Miss Edith Burrage and Miss Alice L. Higgins.

Assisted by members of :

Hale Union, Newton Centre.

First Unitarian Church, West Newton.

Second Church, Boston.

First Parish, Brookline.

#### GYMNASIUM CLASSES.—

Miss L. R. Rouse.

Miss Florence Mayo.

Miss A. G. Clifford.

Miss M. E. Balcom.

Miss Trovaine.

Teachers and pupils from Miss J. M. Colby's School of Gymnastics.

#### WEDNESDAY AFTERNOON GIRLS' CLUB.—

Second Church Sunday School.

#### SATURDAY MORNING LIBRARY CLUB.—

Second Church Sunday School.

First Church, West Newton.

#### SATURDAY AFTERNOON GIRLS' CLUB.—

Newton Centre Young People.

Chapel Club, First Church, Roxbury.



## THE ALEXANDER BOYS' CLUB.—

Young Men from Second Church Sunday School.

## FREE ICE DISTRIBUTION.—

Boston Ice Co.

## FRESH AIR.—

Second Church Sunday School, Boston.

Nathan Hall Society, Dorchester.

Haskell Union, Roslindale.

The Channing Guild, West Upton, Mass.

Lexington Young People's Guild, Lexington, Mass.

Bolton Guild, Bolton, Mass.

Guild for Christian Culture, Neponset, Mass.

Church of the Disciples Sunday School.

Social Club, Church of the Disciples.

Mrs. Helen R. Blackmar.

Miss Edith Burrage.

The following Clubs and Associations have had the privilege of the use of rooms and hall in the building :

Boston Fruit and Flower Mission.

The Woman's Charity Club.

Parker Memorial Science Class.

Massachusetts Association of Working Girls' Clubs.

Martha and Mary Sewing Society.

Twentieth Century Club.

Girls' Fraternity Club.

Free Religious Association.

Girls' Boarding House, First Church.

The MacDowell Club.

Rev. Benjamin Fay Mills.

Kindergarten Association.

Young People's Religious Union.

Respectfully submitted,

ARTHUR A. WORDELL, *Superintendent.*

TREASURER'S STATEMENT.

*Annual Statement of WILLIAM P. FOWLER, Treasurer of the*

1897.		RECEIVED.	
May 1.	TOTAL FUND TO DATE, VIZ.:		
	General Fund . . . . .		\$264,396 44
	Special Funds (income only to be used):		
	Permanent Fund Subscriptions . . . . .	\$2,150 00	
	Quincy Tufts Fund . . . . .	2,000 00	
	Charles Faulkner Fund . . . . .	5,000 00	
	John H. Eastburne Fund . . . . .	10,000 00	
	Rev. Cyrus A. Bartol Fund . . . . .	10,067 00	
	West Boston Society (Derby Fund) . . . . .	5,000 00	
	Samuel E. Sawyer Fund . . . . .	4,000 00	
	Ann White Vose Fund . . . . .	12,294 36	
	Jeannie Winkley Fund . . . . .	2,150 00	
	Helen L. Edmands Fund . . . . .	5,000 00	
	Catherine H. Wild Fund (Poor's Purse) . . . . .	5,000 00	
	West Boston Society (Aged Poor Fund) . . . . .	700 00	
	Henry P. Kidder (Poor's Purse) . . . . .	2,000 00	
	Cash in Poor's Purse . . . . .	1,041 31	
			66,402 67
			\$330,799 11
	Real Estate . . . . .	\$196,000 00	
	Investments . . . . .	132,733 19	
	Cash . . . . .	2,005 92	
			\$330,799 11
1898.			
May 1.	RECEIPTS TO DATE, VIZ.:		
	Income from Investments . . . . .	\$5,859 50	
	Income from Jeannie Winkley Fund . . . . .	140 00	
	Income from Helen L. Edmands Fund . . . . .	250 00	
	Income from Lienow Fund . . . . .	219 75	
	Income from Poor's Purse . . . . .	480 82	
			6,950 08
	RENTS.		
	Morgan Chapel . . . . .	\$867 50	
	Parker Memorial . . . . .	1,580 04	
	North End Union . . . . .	2,000 00	
	Unity Chapel . . . . .	600 00	
			5,047 54
	SUNDRIES.		
	Parker Memorial, receipts from classes . . . . .	\$91 00	
	Parker Memorial, Sunday evening collections . . . . .	121 96	
	New South and Church of Unity collections and sub- scriptions . . . . .	64 86	
	Borrowed from Merchants National Bank . . . . .	13,000 00	
	Advertising bill refunded (Services on Common) . . . . .	2 24	
	Coal bill refunded (Unity Chapel) . . . . .	60 60	
	Water Rates refunded (Morgan Chapel) . . . . .	16 50	
	Bank tax rebate . . . . .	99 43	
	Net proceeds of sale of Church of Unity . . . . .	45,742 82	
			59,199 41
	CONTRIBUTIONS AND DONATIONS.		
	King's Chapel . . . . .	\$2,886 00	
	Arlington Street Church . . . . .	1,365 22	
	South Congregational Church . . . . .	1,250 00	
	Second Church in Boston . . . . .	268 00	
	First Church in Boston . . . . .	200 00	
	First Congregational Society in Jamaica Plain . . . . .	50 00	
	Church of the Disciples . . . . .	50 00	
	First Parish in West Roxbury . . . . .	15 00	
			6,284 22
	FRESH AIR FUND.		
	Bolton Young People's Guild . . . . .	\$5 00	
	Second Church Sunday School . . . . .	20 00	
			25 00
	Carried forward . . . . .		\$408,305 36

## BENEVOLENT FRATERNITY OF CHURCHES IN THE CITY OF BOSTON.

1897.			
May 1.	Receipts to date, viz.:	Brought forward . . . . .	\$408,305 36
		FRIENDS.	
	Mrs. Otis Norcross . . . . .		\$100 00
	Grenville H. Norcross . . . . .		100 00
	Julian L. Coolidge . . . . .		50 00
	J. Randolph Coolidge . . . . .		25 00
	Children of the late Charles G. Wood . . . . .		25 00
	W. H. P. Robbins . . . . .		15 00
	Estate of Elizabeth G. Phelps . . . . .		1,000 00
	Methodist Denomination . . . . .		1,200 00
	Mr. and Mrs. S. H. Winkley for Bulfinch Place Chapel, . . . . .		500 00
	Miss Lucy Wheelock for Parker Memorial work . . . . .		50 00
	Young Ladies of West Newton Church for Parker Memorial . . . . .		60 00
			<u>3,125 00</u>
			\$411,430 36

1898.		EXPENDITURES TO DATE.	
May 1.			
	Bulfinch Place Church . . . . .		\$4,609 55
	Morgan Chapel:		
	Paid by Methodist Denomination . . . . .	\$1,200 00	
	Paid by Rents . . . . .	867 50	
	Paid Balance . . . . .	840 09	
			<u>2,907 59</u>
	North End Union:		
	J. W. Tufts advancement . . . . .	\$2,000 00	
	Building improvement . . . . .	461 00	
	Expenses . . . . .	4,524 92	
			<u>6,985 92</u>
	Parker Memorial:		
	Building improvement . . . . .	808 59	
	Expenses . . . . .	6,014 65	
			<u>6,823 24</u>
	Unity Chapel . . . . .		1,762 78
	New South and Church of Unity . . . . .		1,584 50
	S. H. Winkley, Income Jeannie Winkley Fund . . . . .		140 00
	J. Rayner Edmands, Income Helen L. Edmands Fund . . . . .		250 00
	C. R. Eliot, Income Lienow Fund . . . . .		219 75
	E. A. Horton, from Poor's Purse . . . . .		185 00
	A. A. Wordell, from Poor's Purse . . . . .		21 00
			<u>\$25,489 33</u>
		SUNDRIES.	
	Printing, postage, stationery, etc., including annual report . . . . .		211 01
	Salaries of Rev. Edward A. Horton and Clerk . . . . .		1,740 00
	Salary of Treasurer's Clerk . . . . .		200 00
	Expense of Services on Common . . . . .		93 28
	Expense of Summer Union Services at Church of Disciples . . . . .		173 42
	Notes to Merchants National Bank . . . . .		13,000 00
	Interest to Merchants National Bank . . . . .		20 58
	Rent of safe in Union Safe Deposit Vaults . . . . .		30 00
	New South Church for bell, organ, etc. . . . .		500 00
	Loss on stocks and bonds sold . . . . .		3,610 76
			<u>19,579 05</u>
1898.			
May 1.	Balance of fund to date:		
	Real Estate . . . . .	\$196,000 00	
	Investments . . . . .	164,867 43	
	Cash . . . . .	5,494 55	
			<u>366,361 98</u>
			\$411,430 36

WILLIAM P. FOWLER, *Treasurer.*

BOSTON, July 7, 1898.

I have examined the accounts of Mr. William P. Fowler, Treasurer of the Benevolent Fraternity of Churches, showing the moneys expended and vouchers received therefor, together with the special and general investments, verifying the securities and the amount of cash on hand, and have found them correct.

GEORGE W. STONE.

## CONTRIBUTIONS OF CHURCHES

TO THE BENEVOLENT FRATERNITY OF CHURCHES IN THE CITY OF BOSTON FROM MAY 1, 1892, TO MAY 1, 1898.

	1892-3.	1893-4.	1894-5.	1895-6.	1896-7.	1897-8.
Arlington Street Church . .	\$2,521 50	\$2,310 12	\$2,158 87	\$1,984 08	\$1,879 25	\$1,565 22
King's Chapel . . . .	2,040 75	1,887 00	1,707 50	1,703 00		2,886 00
South Congregational Church .	1,000 00	1,250 00	1,200 00	1,250 00	1,350 00	1,250 00
Church of the Unity . . .	400 00	500 00		400 00		
Second Church in Boston . .	355 00	335 00	312 00	354 00	359 00	268 00
First Church in Boston . . .	400 00	250 00	365 00	200 00	125 00	200 00
Church of the Disciples . .		200 00	100 00	100 00	100 00	50 00
First Parish, West Roxbury .			15 00	15 00	15 00	15 00
First Parish, Brighton . .	10 00	10 00			20 00	
Unitarian Church of Roslindale .			10 00		75 00	
First Parish, Dorchester . .	100 00		50 00		17 19	
Hawes Unitarian Church . .				11 44		
East Boston Unitarian Society .			10 00			
Norfolk Unitarian Church . .						50 00
First Cong'l Soc'y, Jamaica Plain,						
Total . . . .	\$6,827 25	\$6,742 12	\$5,928 37	\$6,017 52	\$3,940 44	\$6,284 22

BENEVOLENT FRATERNITY OF CHURCHES

IN

THE CITY OF BOSTON.

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1898-99.

## **Meetings and Committees.**

The Annual Meeting of the Fraternity is on the first Sunday in May, at which time the officers for the year are chosen. The contributions of the Branches should be paid before the first day of May, when the financial year begins. The other regular meetings are on the second Sunday in October, the second Sunday in December and the second Sunday in March.

The Delegates are divided into Committees, serving two months. Each Committee, during its time, visits the various Chapels and Sunday Schools.

Delegates are urged to inspect the churches and their work during the week, as well as on Sundays; also to attend the week-day services of the Ministers.

It is very desirable that the Delegates should inform the contributing churches of the working of the Ministry-at-Large.

It is also recommended that the Chairmen of the Visiting Committees call their committees together, and arrange for visiting upon some definite plan.

The visiting is suspended in July, August and September.

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### **NOTE.**

The Secretary, Rev. EDWARD A. HORTON, is the Executive Agent of the "Fraternity," and has his office at 25 Beacon Street, Room 7, where he can be found every week-day.



# Benevolent Fraternity of Churches in the City of Boston.

1898-99.

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## OFFICERS.

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### Executive Committee.

REV. JOHN CUCKSON, *President*, 288 Commonwealth Ave.

REV. THOMAS VAN NESS, *Vice-President*,

11 Carlton Street, Brookline

WILLIAM P. FOWLER, *Treasurer*, 931 Tremont Building

REV. EDWARD A. HORTON, *Secretary and Executive Agent*,

25 Beacon Street

WILLIAM L. PUTNAM } . . . 50 State Street

FRANCIS L. COOLIDGE } . . . 112 Water Street

HENRY D. DUPEE } 12 Monadnock St., Dorchester

### Sub-Committees.

#### ON MINISTERS AND WORK.

MESSRS. CUCKSON, VAN NESS  
AND HORTON.

#### ON CHAPELS.

MESSRS. HORTON, COOLIDGE  
AND DUPEE.

#### ON FINANCE.

MESSRS. FOWLER, PUTNAM AND CUCKSON.

## Delegates.

### FIRST CHURCH.

REV. JAMES Eells, <i>President</i>	. . .	263 Newbury Street
EDWARD C. BRADLEE	. . .	113 Beacon Street
G. ARTHUR HILTON	. . .	28 State Street
MISS CAROLINE P. CORDNER	. . .	50 Chestnut Street

### SECOND CHURCH.

REV. THOMAS VAN NESS, <i>President</i> ,	11 Carlton St., Brookline
REV. EDWARD A. HORTON	. . . 855 Boylston Street
ARTHUR W. CHESTERTON	. . . 49 India Street
GEN. W. W. BLACKMAR	. . . 72 Commonwealth Avenue
JOHN CAPEN, <i>Secretary</i>	. . . 5 Worcester Square

### ARLINGTON STREET CHURCH.

REV. JOHN CUCKSON, <i>President</i> ,	288 Commonweath Avenue
BENJAMIN M. JONES	. . . 13 Oliver Street
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WILLIAM L. PUTNAM, <i>Secretary</i>	. . . 50 State Street
CHARLES E. INCHES, M.D.	. . . 386 Beacon Street

### SOUTH CONGREGATIONAL CHURCH.

REV. EDWARD E. HALE, D.D., <i>President</i> ,	39 Highland St., Rox.
FREDERIC H. NAZRO	. . . 272 Devonshire Street
WILLIAM P. FOWLER	. . . 931 Tremont Building
DUDLEY R. CHILD	. . . 172 West Canton Street
HENRY OTIS CUSHMAN	. . . 516 Commonwealth Avenue

### KING'S CHAPEL.

REV. HOWARD N. BROWN, <i>President</i>	. . . 9 Louisburg Square
FRANCIS L. COOLIDGE	. . . 81 Marlboro Street
ERNEST JACKSON	. . . 383 Beacon Street
HENRY WILDER FOOTE	. . . 25 Brimmer Street
FRANCIS P. SEARS	. . . 85 Mt. Vernon Street

## Delegates.

### FIRST PARISH, DORCHESTER.

REV. E. R. SHIPPEN, <i>President</i>	Hotel Denmark, Dorchester
HENRY F. HOWE, <i>Treasurer</i>	. . . 120 Kingston Street
W. CARROLL POPE, <i>Secretary</i>	. Hotel Monadnock, Dorchester
FREDERICK O. NORTH	. . . 76 Glendale Street
HENRY D. DUPEE	. . . 12 Monadnock Street

### CHURCH OF THE DISCIPLES.

REV. CHARLES G. AMES, D.D., <i>President</i>	12 Chestnut Street
MRS. ALEXANDER F. WADSWORTH	. . 5 Louisburg Square
MISS ANNETTE P. ROGERS	. . . 5 Joy Street
GEORGE C. POWERS	. . . 8 Louisburg Square
LEONARD STONE	. . . 40 State Street

### FIRST PARISH, BRIGHTON.

REV. F. S. C. WICKS, <i>President</i>	. . Brighton
GEORGE B. LIVERMORE, <i>Secretary</i>	. 5 Chestnut Hill Avenue
CHARLES B. WETHERELL	. . . 78 Chauncy Street
FREDERICK J. WHITE	. . . 33 High Street
FRANK W. KROGMAN	. . . 209 Washington Street

### HAWES UNITARIAN CONGREGATIONAL CHURCH, SOUTH BOSTON.

REV. JAMES HUXTABLE, <i>President</i>	. . 568 East Fifth Street
WALTER JENNEY	. . . 55 G Street
HENRY C. MITCHELL	. . . 93 N Street
HENRY C. ROBBINS	. . . 24 Thomas Park
CHARLES B. BEDLINGTON	. . 53 Old Harbor Street

### FIRST PARISH, WEST ROXBURY.

REV. ALFRED R. HUSSEY, <i>President</i>	. Corey Street
LINUS FAUNCE	. . . Bellevue Street
C. W. SPARHAWK, M.D.	. . . Centre Street
MRS. ADDISON SEAWARD	. . . Corey Street

## Delegates.

### FIRST CONGREGATIONAL SOCIETY OF JAMAICA PLAIN.

REV. CHARLES F. DOLE, <i>President</i> . . .	Roanoke Avenue
MISS ELLEN M. LEE . . . . .	St. John Street
EDWARD W. BREWER . . , . .	263 Pond Street
E. PEABODY GERRY, M.D. . . . .	2 Everett Street

## Churches and Ministers.

*Bulfinch-Place Church.*—Sunday Services: Sunday School at 1.45 P.M. Public Worship at 3.15 P.M. The Winkley Guild and Evening Services at 7.30 P.M.

Various meetings during the week :—

*Thursdays and Fridays.*—Teachers' Meetings.

Social Meetings once a month.

Women's Alliance twice a month.

The various "Lend-a-Hand" and "Red, White and Blue" Clubs hold frequent meetings.

*Friday and Saturday Evening.*—Classes in English Literature, Drawing and Painting, Dressmaking, Millinery, Shorthand, Languages and Elocution.

Popular lectures will be given during the winter by able speakers.

Mr. Eliot or one of his Assistants will be found at the church every week day from 10 A.M. to 1 P.M.

Rev. Christopher R. Eliot, *Minister*. Residence, 2 West Cedar Street.

Rev. Samuel H. Winkley, *Pastor Emeritus*. Residence, 11 Louisburg Square.

Miss Edith L. Jones, *Assistant*. Residence, 6 Maple Street, West Roxbury.

Miss Katherine R. Stokes, *Assistant*. Residence, 233 Hancock Street, Dorchester.

*North End Union, Parmenter Street.*

*Sunday.*—Sunday School at 3.15 P.M.

*Monday.*—Plumbing School, Gymnasium, Boys' Club, Correspondence Club, Girls' Literary Club, Dressmaking, Drawing.

*Tuesday.*—Gymnasium, Plumbing School, Girls' Club, Dressmaking for Adults.

*Wednesday.*—Mothers' Meetings, Plumbing School, Gymnasium, Girls' Club, Drawing, Picture Loan.

*Thursday*.—Dressmaking for Adults, Girls' Gymnasium, Plumbing-School Lectures, Edwin D. Mead Club of Boys, Mothers' Meeting.

*Friday*.—Elocution, Singing, Boys' Gymnasium, Plumbing School.

*Saturday*.—Songs and Games, Kitchen-Garden, Sewing School, Illustrated Lectures.

Day Dressmaking Class, eight months' course, 9 A.M. to 4 P.M. every day except Saturday.

Play room for little ones five afternoons.

Classes in Dressmaking, Sewing, Reading, Mending, Darning, Cooking, etc., for school girls afternoons and evenings.

Reading Room open every evening. Public baths every day from 8 A.M. to 8 P.M.

Samuel F. Hubbard, *Superintendent*. Residence, 73 Pinckney Street.

Horace L. Channell, *Assistant*. Residence, 20 Parmenter St.

*Unity Church, South Boston, Dorchester Street, near Dorchester Avenue.*

*Sunday*.—11 A.M., Children's Religious Service. 11.30 A.M., Bible Class for Adults, Kindergarten and Intermediate Classes. 7.30 P.M., Preaching Service.

There are various organizations belonging to this church, all of which hold regular meetings, due notice being given from the pulpit and by bulletins.

At the time of printing this Annual Report the church is without a pastor, and the winter plans are not complete.

It is expected that a permanent minister will be settled in time to take charge of the whole work for this season.

*Morgan Chapel, corner of Shawmut Avenue and Corning Street.*

*Sunday*.—10.30 A.M., Prayer and Praise. 11.00, Bible School. 11.00, Primary Sunday School in Vestry. 3 P.M., Cottage Meetings. 6.30, Epworth League. 7.30, Evangelistic Meeting.

*Monday.*—9 to 12, Kindergarten. 7 to 6, Nursery. 9 to 3, Bureau of Employment and Information. 9 to 9, Free Reading Room and Baths. 9 to 5, Co-operative Industrial Work. 7 to 8, Free Consultation with Lawyer. 7.30 to 8.30, King's Daughters. Afternoon and Evening, Music Classes.

*Tuesday.*—9 to 12, Kindergarten. 7 to 6, Nursery. 9 to 3, Bureau of Employment and Information. 9 to 9, Free Reading Room and Baths. 9 to 5, Co-operative Industrial Work. 7.30 to 8.30, Class Meetings.

*Wednesday.*—9 to 12, Kindergarten. 7 to 6, Nursery. 9 to 3, Bureau of Employment and Information. 9 to 9, Free Reading Room and Baths. 9 to 5, Co-operative Industrial Work. 7.30 to 9.30, Total Abstinence Guild.

*Thursday.*—9 to 12, Kindergarten. 7 to 6, Nursery. 9 to 3, Bureau of Employment and Information. 9 to 9, Free Reading Room and Baths. 9 to 5, Co-operative Industrial Work. Afternoon Music Classes. 3 to 9, Scotch Working Girls' Club, first Thursday of each month. 7.30 to 9, Ladies' Home Culture Circle, second Thursday. 7.30 to 9, Epworth League and Church Social, fourth Thursday.

*Friday.*—9 to 12, Kindergarten. 7 to 6, Nursery. 9 to 3, Bureau of Employment and Information. 9 to 9, Free Reading Room and Baths. 9 to 5, Co-operative Industrial Work. 7.30 to 8.30, Prayer and Conference Meeting.

*Saturday.*—10 to 12, Industrial School. 7 to 6, Nursery. 9 to 3, Bureau of Employment and Information. 9 to 9, Free Reading Room and Baths. 9 to 5, Co-operative Industrial Work. 8 to 11, Saturday Night Concert and Rescue Work.

Rev. E. J. Helms, *Minister.* Residence, 915 E. Fourth St., South Boston.

Rev. J. L. Seaton, *Assistant.* Residence, 72 Mt. Vernon St.  
George Gamlin, *Janitor.*



*Parker Memorial, corner of Berkeley and Appleton Streets.*

*Sunday.*— Services as announced in bulletins.

*Monday.*— Laundry Work for Girls, Boys' Club, Printing, Millinery, Cooking for Boys, Gymnasium.

*Tuesday.*— Laundry Work for Girls, Boys' Club, Gymnasium, Wood Carving and Carpentering, Printing, Mothers' Club, Boys' Brigade.

*Wednesday.*— Girls' Club, Young Women's Club, Gymnasium, Dressmaking, Printing.

*Thursday.*— Young Men's Club, Millinery, Cooking, Gymnasium, Penmanship, Sewing, Lectures.

*Friday.*— Gymnasium, Entertainments.

*Saturday.*— Young Men's Club, Girls' Club, Wood Carving and Carpentering, Gymnasium, Girls' Library Club, Embroidery, Painting, Piano, Elocution.

Meetings under the charge of Rev. Benjamin Fay Mills are also held every Sunday afternoon, and on the evenings of Monday, Wednesday and Friday, each week.

The building opens at 9 A.M. and closes at 10 P.M.

The Superintendent can be found at his office, 11 Appleton Street, afternoons and evenings.

Visitors welcome at any hour of the day after 9 A.M.

Arthur A. Wordell, *Superintendent*. Residence, Bowker Street, Brookline.

Miss Flora M. Whipple, *Assistant*. Residence, 72 Chandler Street.

## Visiting Committees, 1898-99.

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### COMMITTEES TO SERVE TWO MONTHS.

The Delegates are earnestly requested to observe the following suggestions as far as possible :—

1. That the body of Delegates from each church be invited to organize for the purpose of increasing interest in the Fraternity and augmenting its resources, each delegation adopting such plans as may best accomplish its purposes.

2. That hereafter each of the Visiting Committees of the Delegates visit during the successive months in such manner that there shall be two committees visiting each month.

3. That the Visiting Committees be requested to arrange their work so far as possible in such a way that at least one member of the committee shall be able to make a thorough report on each chapel.

4. That the delegates be earnestly invited not to confine their visits to their regular months, but to visit work in which they are interested at other times.

#### *October and November.*

FRANCIS L. COOLIDGE.	WALTER JENNEY.
HENRY W. FOOTE.	FREDERIC H. NAZRO.
GEORGE B. LIVERMORE.	

#### *November and December.*

MRS. ALEX. F. WADSWORTH.	GEORGE C. POWERS.
MISS ANNETTE P. ROGERS.	LEONARD STONE.
DUDLEY R. CHILD.	

#### *December and January.*

WILLIAM L. PUTNAM.	WILLIAM P. FOWLER.
HENRY D. DUPEE.	HENRY F. HOWE.

*January and February.*

FREDERICK O. NORTH.	HENRY C. MITCHELL.
W. CARROLL POPE.	CHARLES B. BEDLINGTON.
E. PEABODY GERRY, M.D.	

*February and March.*

EDWARD C. BRADLEE.	W. W. BLACKMAR.
G. ARTHUR HILTON.	JOHN CAPEN.
MISS CAROLINE P. CORDNER.	

*March and April.*

FRANCIS P. SEARS.	EARNEST JACKSON.
EDWARD W. GREW.	BENJAMIN M. JONES.

*April and May.*

LINUS FAUNCE.	MRS. ADDISON SEAWARD.
C. W. SPARHAWK, M.D.	FRANK W. KROGMAN.

*May and June.*

MISS ELLEN M. LEE.	CHARLES B. WETHERELL.
EDWARD W. BREWER.	FREDERICK J. WHITE.

*June and October.*

ARTHUR W. CHESTERTON.	CHARLES E. INCHES, M.D.
HENRY OTIS CUSHMAN.	HENRY C. ROBBINS.

No assignments are made for July, August and September, but Delegates are urged to inspect the summer work at their convenience.

## HISTORY, AIMS, AND METHODS.

**D**R. JOSEPH TUCKERMAN began his labors as a minister-at-large in Boston, in 1826. He was at first supported by individual contributions. In 1827, his work was taken in charge by the AMERICAN UNITARIAN ASSOCIATION, and regular reports were made to that body. It was found desirable to place this growing work on a different basis, and the Association transferred its supervision to what is now known as the BENEVOLENT FRATERNITY OF CHURCHES, which has carried on the enterprise ever since. This body was founded in 1834, by delegates from the Unitarian Churches of Boston, and incorporated in 1839. To-day it represents the distinct organized work of the Unitarian denomination in Boston, through the several channels of philanthropy, education, worship, and free church privileges. It aims to be in every true sense a Ministry-at-Large. The churches representing the "Fraternity" are situated at widely contrasted localities in the city; and in each case the plan is carried out of fitting the activities to that particular region. In this way the ideas and the money are made to operate in a varied manner, calculated to meet the diverse needs of this growing community.

A summary of the different methods employed in carrying out our plans would contain nearly everything that comes within the scope of Christian civilization. We carry on industrial training, kitchen gardens, gymnasiums, reading rooms, dressmaking, and all modern helps to good citizenship. On the other hand, we maintain preaching, Sunday Schools, pastoral relations with the sick and poor, and whatsoever belongs to a living Christian church. It is the "Fraternity's" province to care for the churchless, whether rich or poor; and it seeks to provide facilities for

the people who are either indifferent to church life and work or have become alienated. In other words, it seeks by a flexible and all-around manner to be the Ministry-at-Large of the Unitarian churches of Boston, fulfilling for them and with them many most important duties. The means for this wide and varied work are provided by funds which have been steadily growing through bequests since the "Fraternity's" origin, and also by annual donations from most of the Unitarian churches in the city of Boston. The conduct of its affairs has been so discreet in the past that it has won confidence from all sources. Although under the auspices of the Unitarian churches, it is unsectarian, and aims to instil those truths which lead to character, and to spread those influences that tend to create self-respect, self-support, and genuine Christian faith. Some of our best-known leaders in religious and moral movements have been associated with this organization, such as Channing, Gannett, Henry Ware, Parkman, Barrett, S. K. Lothrop, Robbins, Starr King, J. F. W. Ware, Henry P. Kidder, Charles Faulkner, Rufus Ellis, and many others of the clergy and laity equally well-known. Recognizing the claims and opportunities of modern life in a city like Boston, the "Fraternity" wishes to preserve all the merits of the past ways of carrying on missionary work, and to add thereto new methods and enlarged plans.







THE BENEVOLENT FRATERNITY  
OF CHURCHES in the City  
of Boston A Ministry at Large

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Annual Report 1899

*ILLUSTRATED*

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SIXTY-FIFTH

ANNUAL REPORT

OF THE

EXECUTIVE COMMITTEE

OF THE

BENEVOLENT FRATERNITY OF CHURCHES

IN THE CITY OF BOSTON

WITH THE REPORTS OF THE MINISTERS-AT-LARGE

*ILLUSTRATED*

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BOSTON:  
L. H. LANE, BOOK PRINTER,  
97 OLIVER STREET.  
1899.

## Executive Committee.

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REV. JOHN CUCKSON . . . . .	<i>President.</i>
REV. THOMAS VAN NESS . . . . .	<i>Vice-President.</i>
WILLIAM P. FOWLER . . . . .	<i>Treasurer.</i>
REV. EDWARD A. HORTON . . . . .	<i>Secretary and Executive Agent.</i>
FRANCIS L. COOLIDGE . . . . .	} <i>Directors.</i>
EDWARD C. BRADLEE . . . . .	
REV. HOWARD N. BROWN . . . . .	
GEORGE C. POWERS . . . . .	
COURTENAY GUILD . . . . .	
REV. CHARLES F. DOLE . . . . .	
FREDERICK O. NORTH . . . . .	

# ANNUAL REPORT

OF

## THE EXECUTIVE COMMITTEE.

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To the Benevolent Fraternity of Churches in the City of Boston:

GENTLEMEN,—Your Executive Committee presents herewith the sixty-fifth Annual Report.

Looking over the entire field occupied by the workers of the Benevolent Fraternity of Churches, it would seem that the forces are at the present time fairly well concentrated and disposed. The Treasurer's report will show that retrenchment for the past two or three years has been so successfully carried out as to bring the income and expenditures very nearly equal. It is impossible to hope for any surplus if we meet the proper demands laid upon us. The best we can expect is to cover the annual work without any serious deficit. We have received one bequest of \$3,000.

But other aspects in this wide view of things prove that we are in better organized form. It has been one of our objects to curtail superfluous activity. One great danger in the City of Boston at the present time is the duplication of philanthropic work and religious reform. There would be a great improvement in these matters if there could be a consolidation. But it frequently happens that some ardent soul, man or woman, feels impelled to inaugurate some beneficial movement, good in itself, but unnecessary. Into this channel prominent influence and valuable energy are poured. Meanwhile some other similar enterprise feels the encroach-

ment. Our ministers-at-large are constantly warned of the danger, and in the main are not committing grave errors in this respect.

There is another important caution which our workers are instructed to bear in mind, and that is the danger of losing their personal relations in the work amid organized details. It has been the justifiable pride of the Benevolent Fraternity of Churches that, through the many years of its existence, the personal ministry has not been submerged in organization. The wise combination of both features is the best test at the present time of successful missionary effort. It is not difficult to create an elaborate machine which shall be governed by arbitrary rules; neither is it a hard task for the minister-at-large to deal with his duties in an indiscriminate and irresponsible fashion. The predominance of the first creates hardness of heart and inadequacy of real results; the second excess leads to erroneous judgment, waste of resources, and a missing of the chief object. Our workers may at times prove faulty, but their errors are modified by the system which prevails in our organization. On the other hand, the tendency to mere mechanical and bureau administration is constantly rectified by the heartiness and devotion of the individual workers.

There is another encouraging fact. The Benevolent Fraternity of Churches by its very nature is free to adapt itself to a changing environment. It is not compelled to do this slavishly, nor does it propose to surrender its best conception of what is to be done. It is, however, able to express itself in manifold forms. Not one channel, but many, are its legitimate agencies. It has always been a subject of deep concern and deliberation for the past twenty years as to what changes, if any, should be made in previous methods. The modern idea of upbuilding efforts in morals and religion requires the union of many elements. The average man and woman cannot be called secure in character unless they have

some training which is partly industrial combined with a nurture which is religious. There is a great deal of industrial and intellectual education in the community which has no moral and religious bearing when given. It has always been the aim of your Executive Committee, when initiating new departments, to see that they were distinctly related to the ethical and spiritual purpose of our central work. Even common class work in hand-craft or gymnastics assumes to the ministry-at-large a moral significance which sometimes broadens into religion.

One of the severest tasks set before us, in recent years, has been the establishment of a local following or neighborhood constituency at each chapel as regards worship and church relations. As one of our workers reports, the region that becomes greatly a boarding-house locality is by that condition rendered the least responsive to the calls of church going and church support. There are various reasons for this: the transient character of the people, financial inability, and influences which are distinctly opposed to religious observances. Yet we have not ceased to keep this object in view. Those who remember the conditions of Boston thirty or forty years ago must not expect the results now which then followed the devoted efforts of our ministers. Yet with all the discouragements there are rewards sufficient to make us aware that our efforts are not in vain. At Bulfinch-Place Church, Parker Memorial, Morgan Chapel and Washington Village, the permanent membership brought under religious and moral influences is considerable, while at the North End Union, the Sunday School and the power of the large band of workers there, volunteer and paid, tend to the improvement of character through a somewhat indirect manner.

It now remains at this stage of our history to see what further can be done as a ministry-at-large. The discussion is full forty years old and can be found upon our records.



How can the Fraternity of Churches reach the people through the establishment of a church and yet not repel by announcing itself as a "mission" organization? It has often been suggested that the word "Benevolent" be stricken from the title of the Fraternity of Churches. Tablets have been boarded up in churches where a statement had been made as to the character of the Benevolent Fraternity of Churches. All devices have been tried by which approaches could be made upon the public without bringing forward the fact of our ministry-at-large character. The people who can pay toward the support of the church are not the ones who would generally come to a chapel of the Fraternity of Churches. So that it has usually resolved itself into this, that our chapels have ministered chiefly to the poor, and consequently the expenses rested almost wholly upon our treasury. Now and then revenues were secured by rentals, but this was a wholly different source. The same problem will confront us in any future planning. If we plant a chapel in any part of the city and announce it as one of our Fraternity missions, we must be prepared to defray nearly all the expenses. If, on the other hand, we establish such a church and do not give any clue to its origin, we are placed in the dilemma of spending money and doing work which the public does not credit to us, and it will be asked, "What is the Fraternity really doing? We hear of no forward movement."

Since our last annual meeting some important steps and significant consultations have been taken with regard to special matters. We will refer to these as we rapidly notice the several chapels. Your Executive Committee expresses the hope that the delegates will always read the several reports of our workers; they offer interesting accounts of local transactions and are carefully prepared.

**BULFINCH-PLACE CHURCH.**—There has been no slackening of vigor at this post. Various renovations have been made

in the vestry and parlors, the expense of which has been met by the people who worship there. Mr. Winkley celebrated his eightieth birthday on April 5th, and it was made the occasion of great rejoicing, not only by the members of the Bulfinch-Place Church, but by many of his other friends. Mr. Eliot, Miss Jones and Miss Stokes have been diligently at work without any cessation, and there seems to be no question as to the fact that affairs have been maintained at a good level. This is saying a great deal when one considers the ebbing tide of favorable surroundings. To say that every department has been kept to a former standard is to give a most appreciative statement. Certain features have been somewhat more developed, such as the meetings of the Guild, the Woman's Alliance gatherings, select special lectures, and the Red, White and Blue Club. These have had a greater scope and usefulness than in previous years. The regular services have been about the same as heretofore.

UNITY CHURCH, WASHINGTON VILLAGE.—At our quarterly meetings, your Executive Committee has made full report with regard to securing a new minister and a reconstruction of the work. Rev. Mr. Langston began his labors in October after several candidates had been heard. Mr. Langston was the choice of the people, and with his wife has made a most happy impression on the parish. Their first aim has been to identify themselves with the community, to make the parsonage a welcoming home, and also to give themselves completely to the duties of the Benevolent Fraternity of Churches. The scattered worshippers have all returned, the Sunday School is in better shape, and the spirit of the whole parish is one of harmony and hope. The vestry, library and kitchen of Unity Church have been in unsatisfactory condition for some time. Renovations have been made, so that now these rooms are quite attractive. At the parish meeting, held May 3d, committees were chosen for the year, larger plans made for

financial support, and everything that transpired was satisfactory.

**NORTH END UNION.**—Steadily and with perceptible gains the directors of the North End Union are strengthening the educational and moral power of this institution. The treasury of the Fraternity of Churches has been materially helped this year by a decrease in expenses. The regular appropriation was cut down and the revenue from rentals added thereto has given this aspect of affairs a more cheerful outlook. Mr. Hubbard in his report has traced with accuracy the origin and development of progressive philanthropy, as Dr. Tuckerman saw it and applied it. The founder of the Fraternity of Churches was a prophet. He anticipated the modern methods characteristic of applied Christianity. When we speak of the genius and appropriate spirit of our organization, we must turn to Dr. Tuckerman, whose earnest zeal was matched by an intelligence that forecast the needs of our complex social life of today.

Every department at the North End Union has been successfully carried on much after the manner of last year. A closer watch has been kept on the quality of the instruction, and the requirements of admission in some cases have been made more strict. To show the popular interest in industrial education, we mention the fact that one lady, prominent in good works, has secured \$350.00 the past year, toward the Day-Dressmaking Class, at the North End Union. The Plumbing School pays for itself. There is now on foot a plan to introduce another training department, which is likely to be self-sustaining. Such a statement should be clearly understood by our Delegates and the public. The Fraternity of Churches has actually paid nothing, the past year, for industrial education at the North End Union.

**MORGAN CHAPEL.**—Without repeating here that which Mr. Helms has fully stated in his report, we call attention to the

situation as a whole. The work has gone on vigorously, and we find reason to commend nearly all that has been planned and executed. The partnership between us and the Methodist Missionary Society allows of some possibilities of difference in taste, plan and purpose. That is natural. But the essential course has been such as to command our hearty endorsement. Yet in view of future contingencies, and considering the past, we feel that now is the opportunity for a thorough re-arrangement of affairs as to the property, its condition and its government. Accordingly, your Committee has entered into the matter earnestly, hoping to reach results satisfactory to all parties,—the Methodist Denomination, the Young Men's Christian Association and the Fraternity of Churches. Each one of these parties holds a peculiar relation to Morgan Chapel and its work. The task of adjusting the relative claims is not easy. We hope to solve the problem soon. We are willing to co-operate in any way that does not endanger our finances, or bind us to a conduct of affairs not under our control.

**PARKER MEMORIAL.**—The keynote at this place is "activity." The children have received ample attention, while the adults found in lectures, religious meetings and other gatherings, help and encouragement.

The Mills meetings of various kinds have been a conspicuous feature the entire winter. The largest attendances in this course have been at the "Forum" on Sunday afternoons. Rev. Mr. Mills and his associates have been granted these privileges without cost. It is impossible to judge how far any gains have come to Parker Memorial itself through these many weekly sessions. Probably not many, if any, by way of membership. The effects that have followed Mr. Mills' occupancy must be traced in general influences, and in the allegiance which has been given to Mr. Mills as a personal force.

Parker Memorial has been, and is now, the subject of our careful consideration. It is the centre of valuable outgoing tendencies, and the shelter of many deserving cases. Yet, as we have often said in our Reports, the full and true scope of this legacy to us from the 28th Congregational Society of Boston has not yet been obtained. This is not the Fraternity's fault. Perhaps the time has now come for a treatment of this important investment, much wiser and better than could have been reached in any way but by the trial and experience of the past few years.

GENERAL MATTERS.—Let us, in conclusion, take one more general survey. It would seem by the reports of our workers, and from the statements of your Executive Committee, that some matters are in a transient and unsettled state. That must be expected every year. We may well hope to lessen the proportion, and that right speedily; but a live, progressive body always has unsettled affairs on hand. This condition is caused by the incessant changes in a great city. If your Executive Committee folded its official hands and drifted, all would be quiet and unvarying. But we feel the weight of responsibility, and cannot be blind to the demands laid upon us as trustees of bequests, institutions and plans. We bring to our sessions full, free expression, and we urge our Delegates to treat the serious questions before us in the same honest, intelligent spirit. Only in this way can we justify our existence among the strong agencies in the community for a higher Christian character and civilization.

In addition, we express the renewed hope that Delegates will visit more frequently the various chapels. In this way they will acquire needed information, and only in this way. Their visits will give our workers fresh zeal, and maintain the close relation we all ought to have with those who are bearing the routine burdens of duty, and carry out the wishes of the Fraternity. For a quarter of a century, the complaint

has been that the city of Boston, and more especially the Unitarian Churches, were strangely ignorant concerning the history, aims, and achievements of the Fraternity of Churches. It is true to-day. The cure for this is a wider familiarity of our Delegates with what is going on. Then, let them report to the churches, let the ministers preach upon the subject, and gradually there will come larger contributions and a more loyal support in every way from Unitarian individuals and churches.

The illustrated pamphlet just issued has served a good purpose. But we can make no more valuable suggestion than this, to close our Report, that each one of the fifty members of our Corporation constitute himself or herself an advocate and representative of the Benevolent Fraternity of Churches, for the coming year. If this occurs, we predict unusual prosperity in every department.

Respectfully submitted

BY THE EXECUTIVE COMMITTEE.

## BULFINCH-PLACE CHURCH.



BULFINCH-PLACE CHURCH.

To the Executive Committee of the Benevolent Fraternity of Churches in the City of Boston :

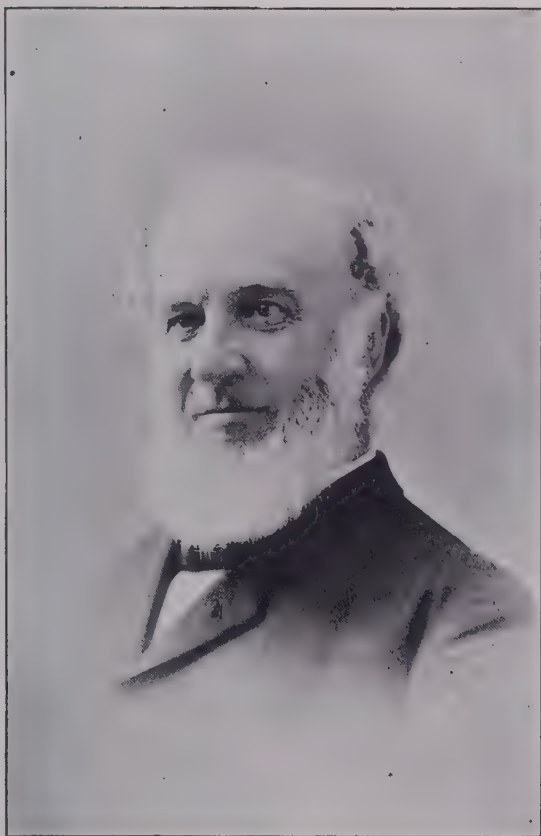
The record of the work done at Bulfinch-Place Church during the year 1898-99 must be very largely a repetition of that of previous years. No radical changes have been made either as to its general policy or methods. As always, the emphasis has been placed upon the cultivation of a moral and religious character, and the

keynote of our service has been that of the Christian ministry. The ministry serves both the souls and bodies of men. The work of philanthropy has not been neglected, but the spiritual life has been kept in mind as the central purpose of our work.

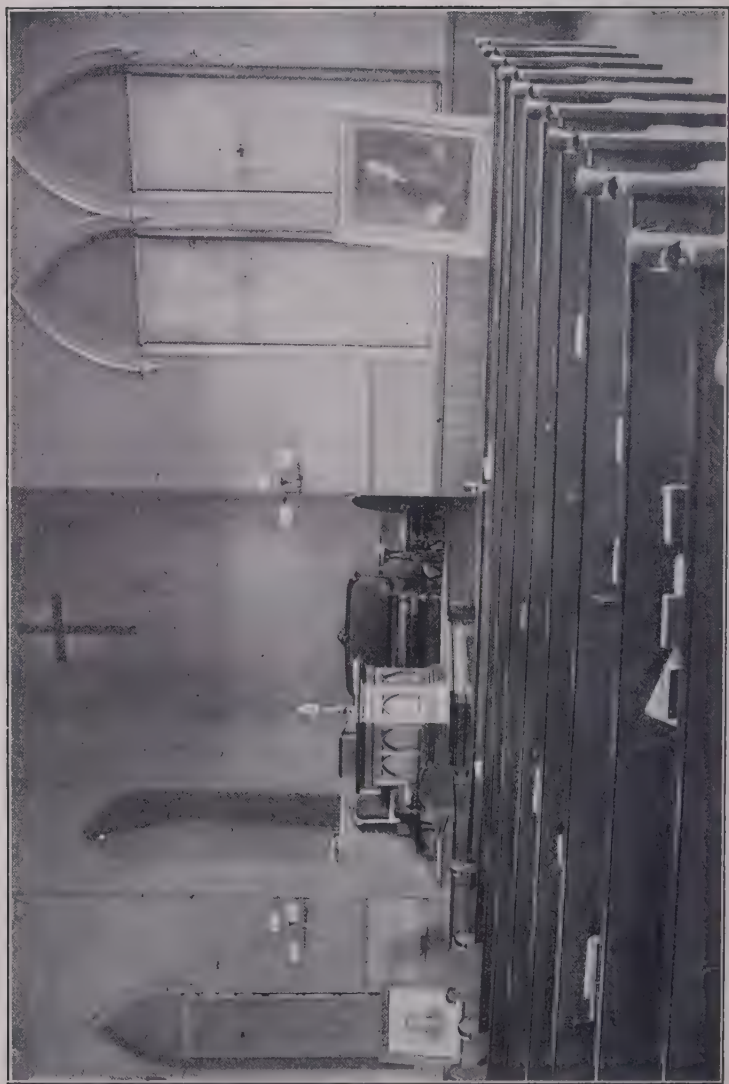
It follows inevitably, from the character of the people whom we serve and the purpose we have in mind, that the personal equation in the problem is of supreme importance and interest.

The best work we do is undoubtedly that accomplished by the personal touch, and this church has always been fortunate in having many helpers whose influence could be counted upon as strong, wise and efficient. The number of regular assistants has been larger this year than ever before, including Miss Edith L. Jones, Miss Katherine R. Stokes and Rev. Alfred D. K. Shurtleff. The number of volunteer helpers has also been large, and the personal influence of some of these has been particularly beneficial. This has been exerted through the various groups of children or adults, which these persons have drawn about themselves either as classes in the Sunday School or as clubs, and by the formation of intimate friendships.





REV. S. H. WINKLEY.



CHURCH INTERIOR — BULFINCH PLACE.

As an illustration of this personal work, mention may be made of a club of boys, twelve to fifteen in number, which has met weekly for more than two years. The leader (Miss Jones) knows every member intimately, their home life, their amusements, their business life, and she understands the character of each one.

As a result, they come to her with all their problems, and she enters into their daily lives as a potent and influential factor.

Again, one of the teachers in the Sunday School meets her class of little boys very frequently at her own home, and with a rare genius, which may be called Christian fascination, she brings to bear upon them the influence of her beautiful character.

In a similar way, other teachers and workers are doing this personal service. Our regular assistants have each their special families, a large circle in each case, over whom they watch with a friendly interest and love, which compares with that of a mother for her children. To all this, the minister adds his generous oversight and particular service when affliction or any special need for friendship or sympathy arises, but he often envies his assistants the close, personal acquaintance and the constant influence which are possible to them. We cannot but rejoice in the total result. Were it possible to relate the stories of these families and the personal services rendered—not simply by material assistance, though much has been done in that way, — but by this entrance into their lives of a new and powerful influence for good, bringing to their dull and often troubled souls the blessings of hope and love and joy — the hearts of all who have in any way helped to make this work possible, would also rejoice.

In regard to the various departments of our work the following report is submitted :

THE CHURCH AND SUNDAY SCHOOL. — Regular services have been held on Sunday afternoons and evenings. During the summer, evening services only were held. The attendance has been about as usual, varying from 100 to 175 in the afternoon, and from about 20 to 75 in the evening. The Sunday School numbers 235 scholars.

During the summer, the Sunday School room was renovated at an expense of \$75, of which \$50 was raised by the school itself at a "Birthday Party." A new bulkhead was put in the cellar at the same time, costing \$55, which expense was met from outside sources.

More recently, the church carpet has been taken up, cleaned and re-laid, with new paper linings and new carpet for the centre aisle, at a cost of about \$100, for which we are indebted to the Fair held by one of the Sunday School classes and the "Penny Party" managed by the ladies. These improvements have been highly appreciated by all.

THE WINKLEY GUILD AND THURSDAY EVENING CONFERENCE. — Of these two religious meetings, the Guild is in its ninth year, and reports continued success. Alternating with the other evening services, the attendance is always best on Guild evenings. The young people conduct these themselves.

The Thursday Evening Conferences are new this winter. They take the place of Mr. Winkley's Higher Life meetings. They are distinctly religious in character, with an address, singing of hymns and a conference meeting at the close. The number in attendance has been small, but every meeting has proved itself worth while, by bringing us into closer touch with one another and by strengthening that spiritual life for which the church stands.

THE WOMEN'S ALLIANCE. — The president of the Alliance reports an increase in membership and a successful season's work. Meetings have been held twice a month. A special study has been made of Mr. Dole's "The Coming People." Addresses have been given upon various topics by Lieut-Col. Cozzens of the Salvation Army, Rev. Lillian F. Clarke and others. The Amherst church has been assisted to the extent of twenty dollars, and five barrels of books, papers, and household goods have been sent away. The Alliance, and also the Guild, which is a branch of the Y. P. R. U., are the organizations which are bringing us into closer relations with the larger work of the Unitarian denomination.

EVENING CLASSES.—The work of the Evening Classes has been divided into two terms, with an intermission of three weeks at Christmas. The first term was of ten weeks, the second of fifteen. The classes have covered the same subjects as last year, English Literature, French, German, Spanish, Elocution, Penmanship, English Composition, Drawing and Painting, Shorthand, Millinery, Dress-making and Cooking.

The membership fee was \$1 for the first term and \$1.50 for the second.

The first term was in every way the most successful that we have had since our evening classes began, the number of scholars (all adults) being 140. The membership fees practically paid expenses, as a number of the teachers were volunteers.

The attendance for the second term fell off very considerably, a result which we cannot satisfactorily explain, though undoubtedly the prevailing sickness and bad weather had much to do with it. The expenses will be considerably in excess of the receipts.

SUMMER PLAYROOM AND FLOWER WORK. — For the third season, the Sunday School room was open during the summer as a Play-room for the children of the neighborhood. The attendance was usually a hundred or more, and the children seemed to appreciate their privileges. There were daily sessions from 9 to 12 o'clock for eight weeks. Two trained kindergarten teachers were in charge.

At the same time, and continuing through September, the distribution of flowers was carried on in connection with the "Mutual Helpers" and in special charge of Miss Stokes and Miss Jones. Over 3500 bouquets were made up and given away to families in the neighborhood. The friends who carried these into the various homes bear strong testimony to the pleasure and comfort they gave. Our thanks are due to many kind contributors and helpers, and we trust that the same good work may be carried on during the coming summer.

SOCIAL LIFE.— One of the most important parts of the work of a church like ours, situated in the midst of a dense city population, a population of tenement and lodging-house dwellers, should be that of furnishing opportunities for some sort of social enjoyment and recreation.

We do not feel that we have fully met this duty, but we have done something in that direction. A course of stereopticon lectures drew together large numbers of people. Several boys' clubs and girls' clubs are serving an excellent purpose both for sociability and mutual improvement. A men's club has met once a month, and, after a supper, an entertainment of music and readings, with an address upon some instructive theme, has been given. The subject for one evening was "The Boston Subway and Rapid Transit"; for another, "The Slums of Boston," and we gratefully acknowledge the kindness of Mr. George U. Crocker and Mr. Harold K. Estabrook, who were

the speakers. Other meetings have been addressed by members of the club itself.

In addition to these regular meetings of organized clubs, we have enjoyed the following occasions: A May Festival, a Harvest Festival, the Old Ladies' Party, a Lend-a-Hand Reception, two Dramatic Entertainments, a Penny Supper and the usual Christmas Festivities.

In this connection, special mention should be made of the Reception given to Rev. Mr. Winkley upon the occasion of his eightieth birthday, which occurred on April 5, 1899. Between three and four hundred of his parishioners and friends met at the church and gave him their greetings of love and reverence. Flowers in abundance, music and the presence of many former parishioners, some from great distances, made the occasion a most notable one. Especially happy were Mr. Winkley's friends to hear once more his hearty words of encouragement and good cheer.

It was an occasion which they will not forget; nor will any of those many friends ever cease to be grateful for the constant love and helpful sympathy of him who, for more than fifty years, has been the good shepherd of this flock.

Before concluding this report, it may be well to refer to one of our problems which, though very difficult, interests us deeply, and which must receive more and more attention in the future. It is the neighborhood problem — the problem of reaching and serving the people who live in the immediate neighborhood of the church. It is indeed a peculiarly difficult undertaking. Were the people living in tenements, with the usual tenement house family life, it would be much easier.

A lodging-house population is universally acknowledged to be the most difficult to reach, and such is the nature of that in our vicinity. Add to this the questionable character of many of the houses of the neighborhood, and it will be readily understood that the outlook is not the most encouraging. A vast amount of work may be done without any apparent results. If here and there a friend is made and the way opened for our personal influence, we must accept it as a rich reward. To accomplish even this takes time.

Difficult as the task has been, the past year has not been unfruitful. We have had a patient and devoted visitor in the field, and she

has already made many friends. A few of these she has been able to draw into the Sunday School or church. Most of them, many of them the most in need of our ministry, she can only see in their homes. But Miss Stokes is coming to be well known in the neighborhood, and, wherever she is known, it is as a friend, as one ready to act the part of a true friend, whether it be to sympathize with the sorrowing, to warn the erring of their danger, or to carry a message of peace and good cheer to those whose lives are so often a dreary waste of daily toil. This is a great good, and will go on to greater.

Figures, statistics, cannot measure it. It is the personality that counts. Again, it is the personal touch, of which we have so many examples in our special work. By it the best work is done. Would that we might fill our church on Sundays and have overflowing conferences and week-day meetings. But, in the meantime, we rejoice that hundreds of people are coming into sympathy with our workers, and thus receiving more or less of the love that is divine.

This is the kind of work that College Settlements do, but which churches also may do. The minister of this church often wishes that next door to the building in which we worship there might be a "Home for Workers," or "Settlement" of our own, which might become the centre of such *homelike, personal and social* service.

Respectfully submitted,

CHRISTOPHER R. ELIOT.



## UNITY CHURCH.

To the Executive Committee of the Benevolent Fraternity of Churches  
in the City of Boston :

THE organization of the work of Unity Church is practically the same as that reported to you at your last annual meeting.

Soon after the beginning of the work it became plain to me that something ought to be done to bring the people into closer union with denominational interests. I accordingly invited the co-operation of the entire denomination. An appeal was made to the readers of the "Christian Register" for their papers. Many offers of assistance came from all parts of the country. The result is that more than thirty copies of the "Register" are now coming weekly into the parish of Unity Church, and they are doing a work which no minister could do.

I have sympathized with the loyal members of the society in their desire to have near them a church for themselves, and a Sunday School for their children, and have spent my best endeavor in helping them to fulfil this desire.

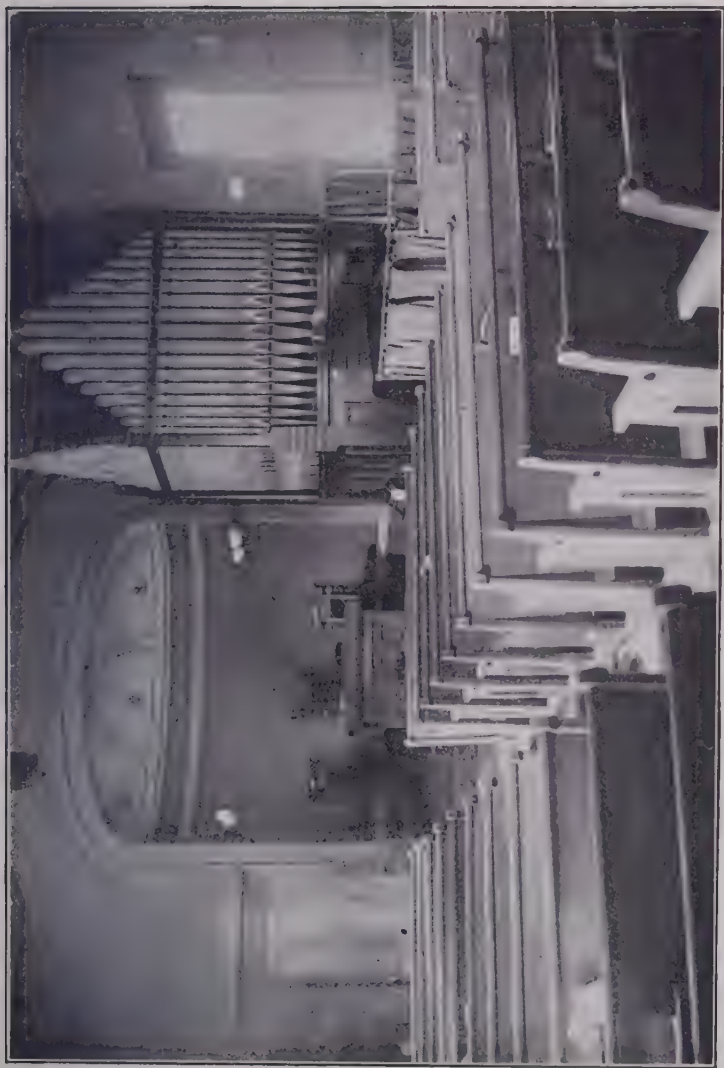
There are certain signs which would seem to indicate that some advance has been made. The interest of the people is increasing; the Sunday School, though small, is in healthy condition; the young people are beginning to take interest in the administration of religious and social affairs; the annual fair was one of the most successful of recent years. The year will close with all debts paid.

The departments of the work are as follows: Church, Sunday School and Teachers' Meeting, Women's Union, Lend-a-Hand, Busy Bees, Dramatic Club. In addition there are many meetings for social, educational and administrative purposes.

I am not able to report on the work of the Summer School. Plans are now being discussed for the coming season, plans by which it is hoped to make the work industrial as well as recreative.

This community has an over-plus of saloons, and men are falling into temptation. Mothers are left to support the children by their own industry. A little financial assistance takes much of the hardness from their lot.

It seems fitting to say something about the situation. You are



UNITY CHURCH — SOUTH BOSTON.



A PRIMARY CLASS — UNITY CHURCH.

aware that the Commonwealth is now constructing a driveway between City Point and Columbia Road at the juncture of the latter with Dorchester Avenue. This driveway will pass across Washington Village near Unity Church.

It is the opinion of many persons that this public work will greatly enhance the value of property and make Washington Village a more desirable place of residence. It is believed that this work will be completed by late fall. If it is, the following spring ought to give some indication of what is likely to be the general effect upon the community.

Another work, although of only semi-public nature, is likely to affect the community quite as much as the construction of the Strandway. I refer to the relocation of the Old Colony Railroad. The new line will cross Washington Village near the old boundary between South Boston and Dorchester, passing within three hundred yards of Unity Church. The new location of the road may change the character of the community by dividing it, and if it does, the prospect of growth in the direction of the Dorchester line is not promising. But it is yet too early to say just what will be the effect.

The future of Unity Church as a centre of religious and social life in this community is by no means hopeless. Thirty families are actually contributing to the support of the church, while many more families are connected through some one or more of its departments.

I close this report with some words out of your illustrated description of the work of the ministry-at-large, words which have comforted and encouraged the people :

“One who visits Unity Church on a Sunday evening is struck by the bright and comfortable appearance of the interior and by the evident interest of the congregation. There is a simple earnestness in the service and a heartiness about the singing which is attractive, and for that evening, at least, you feel that there is, perhaps, a greater possibility for sincere, helpful worship in that little church, with its small organ and old-fashioned choir made up of the members of the parish, than there is in the finest church in the city.”

Respectfully submitted,

C. A. LANGSTON.

## THE MORGAN CHAPEL.

To the Executive Committee of the Benevolent Fraternity of Churches in the City of Boston :

**S**ICKNESS has afflicted our missionaries the past years. Miss Emmons, Miss French, Miss Fagan, Miss Folkins and Mrs. Gamlin were compelled to give up work for several weeks. All are now in good health. In most of the departments of work there has been an appreciable gain in volume and effectiveness over past years.

**THE RELIGIOUS MEETINGS.** — Last summer the pastor had to face the problem of a large Sunday School and no teachers. He met it by combining the Sunday School with the morning preaching service. He preached to the senior and intermediate grades on the Sunday School lesson topics. At the same hour — 11 o'clock — the primary and kindergarten departments were carried on in the vestry. So well was this plan liked by the congregation that it has been maintained through the winter. The arrangement is not completely satisfactory to the pastor and will probably be modified soon. Our Sunday School records show an aggregate attendance of 5,652 ; total number of different scholars 483 ; average attendance 115.

The evangelistic service on Sunday evening is the best attended religious meeting. The attendance varies during the year from 100 to 350.

The Young People's Epworth League has grown. The departments of Spiritual work, Mercy and Help, Literary and Social have all been organized and active. The cottage meetings maintained by the League, Sunday afternoons, have continued to carry comfort and relief to the sick. Effective out-door meetings were carried on in streets near the chapel during the summer.

The Junior League for boys and girls has been full of helpfulness.

The class meetings on Tuesday nights have been full of spiritual power, as also the prayer and conference meeting on Friday nights.

The revival meetings in December and January were the best held for years. Scores knelt at the altars of the church seeking and finding pardon for sin.

The temperance meetings have been very aggressive. The



WOOD WORKERS — MORGAN CHAPEL.





KINDERGARTEN — MORGAN CHAPEL.



Wednesday night Total Abstinence Guild of reformed men and women, have reclaimed many. The Saturday night concerts and Gospel Temperance work in charge of Rev. J. L. Seaton, assistant pastor, were never before so well attended or so marked with persuading favor for the intemperate. Above 500 people have signed the pledge.

EDUCATIONAL WORK.—The kindergarten has been maintained with increasing success under the generous supervision of Miss Lucy Wheelock and her able associates. Starting a month after the other kindergartens open, our kindergarten gathers in the children of our neighborhood who have been overlooked or crowded out.

During the summer a very successful vacation school was carried on. More than 500 scholars were enrolled in the various kindergartens, House-keeping, Sewing, Clay-modeling and Carpentry classes.

The Saturday Industrial School continues indebted to the able direction of Miss Kate Hobart, of the Arlington Street Church. The enrollment the past year in the different classes has been not far from 400, and the average attendance about 125.

The School of Music, under the direction of Prof. Warren W. Adams, has been put on a sounder basis than before. The instruction has been first-class. Not only has it greatly helped the persons who have taken advantage of its moderate terms but it has greatly helped the singing in the church. The children's chorus in the morning and the adult chorus at night have furnished inspiring music.

PHILANTHROPIC WORK.—Our Day Nursery, under the wise superintendence of Miss Mary Fagan, has been continued throughout the year. It has been effectual in breaking down the walls of religious and racial prejudice against the chapel. The cost per child per diem in our nursery is about one-half of that of other nurseries in the city. The average monthly enrollment is 37. The average daily attendance is 17. Ten different nationalities are represented. The nursery is indebted to generous friends and societies for summer outings, etc. The parents of the children contribute nearly one-third of the total expense of the nursery.

The Bureau of Employment and Information was closed four months of the year owing to the sickness of Miss French, the superintendent. Above eighty have been helped to situations in the city and country. Thousands have been given a word of cheer and wise counsel in their search for work. Since those who apply for work in

our Co-operative Industrial Departments must first pass through the hands of Miss French, she is able to reach out to hundreds the Christian helping hand in their time of need.

The Bureau of Mending, through its superintendent, Miss Folkins, reports having received from philanthropic societies and friends forty barrels, sixteen boxes and forty packages of clothing. The sum realized from the sale of garments has been \$103.65. This has helped to employ forty-six different needy women three hours each week at ten cents an hour, who have repaired and made over these garments.

Our stamps-saying branch averages about \$15 per month.

The printing, cobbling and carpenter departments have continued to give work to those who greatly needed it.

The public baths have not been as well patronized since the city baths have been opened near us.

Our indefatigable deaconess, Miss Edna C. Brown, reports having made 1,122 calls; read the Bible and prayed with the people 612 times; distributed 795 tracts and papers; carried out 2,395 bouquets of flowers; distributed 425 fresh-air tickets, besides assisting and conducting hundreds of different meetings.

The contagious enthusiasm of Miss Emmons has continued unabated. A large circle of friends have sympathized with her in the great affliction of the partial loss of her hearing. She accepts her misfortune cheerfully, declaring that she has now abundant reason for thankfulness to Providence in casting her lot among "shouting Methodists."

We again close our report by acknowledging our indebtedness to Tuckerman Circle and the patronage of the Associated Charities in our relief work; and also to those philanthropic persons who, from time to time, have contributed to the different departments in which they became interested.

Respectfully submitted,

E. J. HELMS.



DAY DRESSMAKING CLASS — NORTH END UNION.



CLASS IN CHILDREN'S HOUSE — NORTH END UNION.

## THE NORTH END UNION.

To the Executive Committee of the Benevolent Fraternity of Churches in the City of Boston :

In view of the radical changes in the religious, social and economic thought of the world which have occurred during the sixty-five years since the incorporation of the Benevolent Fraternity of Churches, it may not be amiss for the North End Union, one of its branches, to consider its own work in the light of the past, to see how far and in what way, if any, it has

deviated from the principles laid down by the founders of the Fraternity. To Joseph Tuckerman, who, more than any other man in that early day, voiced the aims and purposes and shaped the policy of the Benevolent Fraternity of Churches, we turn for enlightenment. Dr. Tuckerman called his work a "ministry at large," which indeed it was. It considered the needs of all classes and of every condition of life.

Though primarily his labors were among the poor, yet there was no class distinction in his own mind. He says: "Nor, when I speak of the moral necessities of the poor, do I mean to imply that they are greater than those of the rich. They are not. Nor is there any essential difference in the character of these necessities, in these great classes in the community." He saw life as a whole, viewed in its environment and in its relation to town, city and State.





The pulpit and church service, as such, much as he valued them, were secondary considerations as compared with his direct, personal work.

He is at all times considering the causes of the evils which he sees about him and proposing remedies, which in the light of today emphasize his clearness of vision.

All through his writings, from his first semi-annual report to his "Ministry-at-Large," he discusses with a constructive policy the social and economic problems of his day, and much that he wrote would make excellent twentieth century tracts. He recognizes that Christianity should concern itself with every department of life, and asks "What has Christianity done, or what is it doing for society around you? What influence is it exerting upon private character; upon the domestic relations; upon the operations of trade and commerce and the mechanic arts? What has it done, or what is it doing for general education and for social intercourse? And if the results of our religion, when thus seen, be not what we deliberately believe they might and should be, where lies the fault?

"Is it in Christianity itself or in the modes of its administration?"

To demonstrate that it is not the fault of Christianity, but rather of the modes of administration, is the key-note of all of Dr. Tuckerman's work.

No one question commands so much of his attention as the causes of poverty and crime. He says, "There are few questions of earth and time in which I feel so deep a concern as in the causes, the remedy and the prevention of the prevailing pauperism of the world."

In 1832 he was one of the Commissioners appointed by the House of Representatives "to prepare, digest and report at the next Legislature such modifications or changes of the pauper systems of the Commonwealth as they deem expedient."

In making his investigations he visited many towns in the State, and on him devolved the writing of the report.

This thorough and extended analysis of the causes of poverty and crime gave shape to much of his constructive policy in his ministry-at-large.

In illustration of the forms which this policy took in his hands, I will instance his advocacy of savings banks; his discussion of "the wages which are given to the poor, especially to poor females," and

those suggestions of his which ultimately led to the establishment of the Farm School on Thompson's Island.

He pointed out the harm arising from the lack of concerted action among the various charitable organizations and asks, "Can no plan be devised for their closer union with each other?" in which expression we recognize the germ-idea which later developed into the "Associated Charities," of which organization he is historically the founder.

To the subject of neglected children and of the young he gave much anxious thought and study. He traced many of the evils which menace society back to causes "which showed themselves most distinctly within the first fifteen or twenty years and often earlier."

In his analysis of these causes he assigns first place to "the want of an education, both intellectual and moral, which would dispose and qualify them for apprenticeship at some useful employment." For the better administration of the School of Reformation (equivalent to our Parental School) at South Boston, opened in 1826, he proposed legislation, much of which has been asked for within three years, and some of which has been granted. He emphasized that this School of Reformation "is to be regarded, not as a *prison* but as a *school*."

He strenuously urged compulsory education and the necessity of appointing a truant officer "to look after the idle, vagrant and vicious children of the city." The spirit of his prison reform ideas pervades much of the most recent prison legislation.

Instances might be multiplied illustrative of Dr. Tuckerman's far reaching thought, and of the wisdom of his recommendations relative to the eradications of the evils of society, but enough have been cited to show how much the Benevolent Fraternity of Churches and, through it, Boston and Massachusetts are indebted to Dr. Tuckerman for helping to bring in the Kingdom of God here and now.

The directors of the North End Union believe they are in harmony with the central aim and purpose of Dr. Tuckerman's policy, and they most earnestly agree with him when he says "I will gratefully sit at the feet of any one who can give me any new lesson of which I may avail myself in this service."



The work the Union is doing may be grouped under the following heads :

PHYSICAL AND MORAL HEALTH.—Public Baths. Gymnasias. Summer Dispensary for Babies. Summer Play Room. Summer Outings.

ETHICAL MORALITY and the higher aesthetic cultivation as an auxiliary to it.—Sunday School. Mothers' Meetings. Songs and Games. Dramatic Class. Picture Loan. Singing. Summer Flower Work. Window Gardening.

EDUCATION AND RECREATION, as an antidote to street influences.—Boys' and Girls' Clubs. Drawing. Library. Reading Room. Game Room. Play Room. Illustrated Lectures.

EDUCATION associated with economic help.—Afternoon and Evening Dressmaking Classes for Girls and Adults. Stamp Savings Bank. Kitchengardening. Sewing School. Mending Class. Fancy Paper Work. Millinery.

TRADE SCHOOLS.—Training for a vocation in life which shall elevate labor to the dignity of a profession and serve as a prevention, as well as a cure, of pauperism and crime. Day Dressmaking Class. Plumbing School.

The work of the Union, while it does not differ much in kind from that of last year, has been expanded and we hope improved.

Several new clubs for boys and girls have been formed and we would gladly extend, still further, this line of our work if we could get young men and women to take them in charge.

Those having charge of the large Saturday Morning Sewing School (175 pupils and 22 teachers) secured at the opening of the school the services of a well-known public school sewing teacher to supervise and direct the work. Under her supervision the work shows a marked improvement, and it is hoped that further re-organization and classification will bring it into harmony with the best work in sewing done in the public schools.

SALE OF DRESS GOODS.—It is difficult for many who do not earn more than four or five dollars a week to accumulate enough to enable them to pay cash for the materials used in making their garments, and it often necessitates the purchase of cheaper materials, or even go without. In four of the dressmaking classes, for girls

and adults, assistance has been given in buying these materials by opening an account with each, buying such goods as they desire for them, selling it to them at cost and allowing them to pay by installments. By this method the sixty-two pupils in these four classes have been enabled to purchase \$187 worth of materials, and they have made, in addition to some other garments, 13 skirts, 20 waists and 116 dresses.

DEFICIT.—The amount allowed by the Fraternity does not pay all of the expenses of the Union. The difference, amounting to several hundred dollars, is made up by the directors, and the deficit will be still further increased by \$800 a year on account of the loss of the rentals of the rooms in the Children's House and the amount paid for janitor in connection with the same. The city gave up these rooms in February on the opening of the Paul Revere School.

We desire to acknowledge our indebtedness to the many faithful and earnest volunteer workers who have given to the Union so generously of their time and effort, and to give them our sincere thanks. We extend our cordial thanks to Miss Elizabeth R. Stoner, who has done such thorough and efficient work in the Girls' Gymnasium Class; to Mr. George Knellar, one of our members, under whose direction the Boys' Gymnasium Class has done work creditable alike to him and the Union; and to Mr. John Cooper and other members of the Master Plumbers' Association for their services in taking charge of and giving the lectures on the Technical Science of Plumbing.

Mr. Channell, as my assistant, and Mrs. Channell, as matron of the Children's House, have been untiring in their devotion to the work of the Union, and to them I desire to render my grateful acknowledgement.

Respectfully submitted,

SAMUEL F. HUBBARD.

## PARKER MEMORIAL.



PARKER MEMORIAL.

To the Executive Committee of the Benevolent Fraternity of Churches in the City of Boston :

Parker Memorial stands on the outer edge of the "Wilderness," so-called, and through this "Wilderness" its influence is going by day and by night. In this district we find the largest number of cheap lodging houses or so-called "hotels," and the greatest tenement house area in the city. Saloons are clubs and churches

for many of these people, and the influence of such places is continually before the children who use the streets for their playground. Notwithstanding all that has been said, there are many worthy persons and families to be found, who, from force of circumstances, are compelled to live here. This is the condition we find on the east side of the building from Pleasant to Dover and from Tremont to Albany Streets. Here we find the larger per cent of our boys and girls, and here much of our philanthropic work is done. It would be very hard for us to define the exact territory from which we draw our people. All the streets west and south and a few north of Columbus Avenue, with South Boston and a few of the surrounding towns and cities, give us many who attend our classes, lectures and religious services. Chandler, Lawrence, Clarendon and Appleton Streets have, during the past winter, furnished a large number of adults and children, and from this district come many to our Thurs-



SUMMER PLAYGROUND.



MOTHERS' CLUB — PARKER MEMORIAL.

day evening services. There is a stronger neighborhood feeling toward the building this year than has ever existed. The giving up of our Sunday evening services has caused a smaller attendance at some of our lectures, and much regret has been expressed over the closing of the services.

On January 5th a religious service was held, which has been continued on every Thursday evening during the months of January, February, March and April, with an average attendance of thirty. We have especially tried this year to make the religious work stronger and more prominent, and we feel that it is a credit to the building that we have been able to keep up a religious service on a week-day night. On Christmas day the superintendent and assistant spent the afternoon and evening in making calls and carrying flowers to the aged and sick. Easter Sunday afternoon and evening we visited thirty homes, accompanied by friends, who helped distribute flowers and plants, the gifts of Arlington Street Church and the young people of the Second Church.

Our classes show a better membership, and more work has been accomplished than ever before. The superintendent has been again called upon to officiate at funerals. All calls of whatever nature have been attended to, and a helping hand extended where it was needed. Work permanent and temporary has been procured for many. At the beginning of the year we consolidated some of our classes with good results and a lessening of expense. The young people are making the building a rallying centre in which to do their work. Two clubs carry on the work at their own expense. One, the Sphinx Club, has carried on its work Saturday mornings for four years. The other, the Agape Club, its members composed of young ladies from the Second Church who last winter came for the first time, carry on the Wednesday afternoon work for girls.

The expense of the summer work was met in part by the Auxiliary, and they expect to help in the same way this summer. From the country has come jellies and fruit, and many friends have sent in clothing, which has been carefully distributed to the sick and needy. In our course of lectures to young women, much good was accomplished, and a number of the young women called at the home of Mrs. Livermore, and others sent letters asking for further advice.



Saturday nights are used for the benefit of the young men, many of whom have availed themselves of this opportunity to gather in a place free from the saloon influence. If more money were obtainable, the work could be made stronger.

An effort is being made to interest the former members of the Twenty-eighth Congregational Society and parishioners of Theodore Parker. Some of them have agreed to give a certain sum every year for five years toward the work of Parker Memorial. The young people have contributed as in the past to our fresh-air fund, and the country churches have contributed as before to the Thanksgiving Dinner.

In the month of May, 1898, at the country's call, four young men, members of Parker Memorial, left their work and homes and enlisted in the army. Two of them were in the field at Santiago, and the others were in camp in this country. One of the volunteers, Joseph Donovan, an orphan, died on his way home from Santiago, and was buried at sea, having given his life for his country. The names of the others are John Horgan, Joseph Sweeney, David Piemental. We feel proud of this record.

In our janitor, Mr. Wendell P. Getchell, we have a very valuable man. He is an experienced engineer, and is ready at all times to do what he can to make the work successful. He has a good influence over the young men who come to us.

To Miss Flora Whipple, my assistant, who has worked so faithfully and willingly to uphold the work in all its branches, and who has done much towards its success, sincere thanks are due.

The Hale Union, of Newton Centre, desiring to do some special philanthropic work, were given one of our families and are helping them to become self-supporting.

The Franklin Club is composed of our older girls, and is in charge of Miss Bertha D. Eaton, of the Church of the Disciples.

#### LECTURE COURSE, 1898.

*First Course.*—A series of lectures to young women on character building, by Mrs. Mary A. Livermore.

*Dates and Subjects.*—

November 3d, "What is the meaning of life, and how ought we to live?"



November 10th, "Have an aim in life, 'This one thing I do.'"

November 17th, "Good manners and good morals. Politeness induces morality; character building."

November 23d, "Associates, Friends, Marriage. 'Love on through all ills, and love on till you die.'"

Average attendance, 186.

*Second Course.*—Star Course.

*Dates, Subjects and Speakers.*—

November 22d, "The Die Cast, or Our New National Responsibility." Col. Thomas W. Higginson.

December 1st, "Lawlessness." Prof. Charles Eliot Norton.

December 8th, "Theodore Parker, and Personal Religion." Rev. E. Winchester Donald, D.D.

December 15th, "Something One can do for One's Self." Rev. George A. Gordon, D.D.

December 22d, "The Twentieth Century." Rev. Edward Everett Hale, D.D.

December 29th, "Miracles of Science." Mr. M. C. Ayres.

Average attendance, 216.

*Third Course.*—Illustrated.

*Dates, Subjects and Speakers.*—

February 1st, "Horticulture in Holland and Germany." Mr. John K. M. L. Farquhar.

February 8th, "Battle of Gettysburg." Gen. A. P. Martin.

February 15th, "Where the Other Half Does Its Work." Mr. C. H. Blackall.

February 22d, Washington's Birthday. Children's Entertainment.

March 1st, "Central Palestine." Prof. H. C. Mitchell.

March 8th, "Street Sights and Incidents in St. Petersburg and Moscow." Rev. Thomas Van Ness.

March 22d, "Egypt." Rev. Alfred Manchester.

March 29th, "Argentina and the River of Silver." Mr. George H. Worthley.

April 5th, "The Teaching of Art in Public Places." Prof. Albert H. Munsell.

April 12th, "Out Door Opportunities about Boston." Rev. Samuel A. Eliot.

Average attendance, 130.

THURSDAY EVENING PARLOR SERVICE.—Speakers: Rev. Thomas Van Ness, Rev. James Eells, Rev. Clarence A. Langston, Rev. Henry T. Secrist, Rev. Edward D. Towle, Rev. F. S. C. Wicks. General Subject: "Corner Stones in Religious Belief and Character."

MOTHERS' CLUB.—All through the hot summer the Mothers' Club held its weekly meeting with a very good attendance. Invitations were received and accepted to meet at the homes of Miss Higgins, Miss Palmer and Mrs. Wordell. In this way much pleasure was given to the mothers. At the beginning of the year Miss Alice L. Higgins, whose work had made the club very successful, left us to take up Associated Charity work. The mothers are soon to have a social from which they hope to realize enough money to form a small benefit society. Mrs. Wordell is in charge, assisted by Miss Whipple.

THANKSGIVING DINNER.—One hundred and fifty guests were present at our fifth annual dinner. It was furnished as before by our friends from the country churches. Mrs. B. P. Cheney and Mrs. Pauline Durant, of Wellesley, sent generous donations of flowers, which were distributed to the guests as they left for their homes. Nearly all of those present were American widows, working girls and orphans.

PRINTING CLASS.—This class supports itself and all the printing for the building is done by this class. The work is a great credit to the class and teacher.

FRESH AIR.—This work has now a fund of twenty-five dollars in the treasury. Thirty dollars of the amount used last summer was given by the children of Parker Memorial, who gave an entertainment. The balance was given by the young people. The Hale Union have for four years invited sixty of our children to accept their hospitality on the seventeenth of June.

AUXILIARY.—Members of the Auxiliary represent the following churches: Arlington Street Church, Second Church, Church of the Disciples, First Church in Roxbury, Meeting-House Hill Society, West Newton, Newton, Newton Centre and First Parish in Jamaica Plain.

CIRCULATING LIBRARY.—This is used in connection with the

Thursday Evening Service. The object is to circulate through the neighborhood books bearing upon Unitarian thought. Gifts were received from the A. U. A. through its Secretary, Samuel Eliot, and from George H. Ellis. The library was opened the first of March and contains forty-two books. There have been twenty-three taken out.

SUMMER WORK.—Ice tickets to the sick were again issued this year, and letters have been received from doctors and nurses telling of the great benefit it has been to them in their work.

A Kindergarten class was carried on through the months of July and August.

Laundry, Singing and Domestic Classes, with a Flower Mission for the children, formed the program for the summer months.

SAVINGS BANK.—At the beginning of the year we gave opportunity to the mothers and the boys and girls to deposit their savings. They have drawn their money to purchase clothing and pay rent, and meet emergencies.

Total amount deposited	.	.	.	.	.	\$105.88
Mothers	.	.	.	.	.	29.88
Boys and girls	.	.	.	.	.	76.00
Withdrawn	.	.	.	.	.	70.40

The following Clubs and Associations have had the privilege of the rooms and halls in the building :

Ladies' Aid Association.	Free Religious Association.
Woman's Charity Club.	Kindergarten Association.
Parker Memorial Science Class.	Parental Home Association.
Martha and Mary Sewing Society.	Herford Club.
Girls' Fraternity Club.	Rev. Benjamin Fay Mills.

Thus Parker Memorial, with its open doors, helped by its many friends and workers, is trying to bridge the years, the months, the weeks, the days and hours of those with whom we come in contact, that they may become a little wiser, more manly and happier. This we believe to be Tuckerman's idea of a ministry-at-large.

Respectfully submitted,

ARTHUR A. WORDELL, *Superintendent.*

## TREASURER'S STATEMENT.

INCOME AND EXPENDITURES OF THE BENEVOLENT FRATERNITY  
OF CHURCHES IN THE CITY OF BOSTON FOR THE YEAR  
ENDING MAY 1, 1899.

	Income.	Expenditures.
Income from investments . . . . .	\$8,157 43	
Contributions from churches . . . . .	5,203 84	
Contributions from friends . . . . .	1,485 00	
Gain on stocks and bonds sold . . . . .	522 50	
Fresh Air Fund . . . . .	86 06	
Bank tax rebate . . . . .	76 81	
	<u>\$15,531 64</u>	
MORGAN CHAPEL.		
Expenses . . . . .	\$2,948 91	
Receipts from rents . . . . .	\$960 00	
Methodist Denomination . . . . .	1,200 00	
	<u>2,160 00</u>	
		\$788 91
PARKER MEMORIAL.		
Expenses . . . . .	\$5,765 25	
Rents received . . . . .	\$1,580 04	
Classes . . . . .	103 50	
Friends . . . . .	393 46	
	<u>2,077 00</u>	
		3,688 25
NORTH END UNION.		
Expenses . . . . .	\$3,995 53	
Rents received . . . . .	\$2,000 00	
Less repaid J. W. Tufts . . . . .	1,000 00	
	<u>1,000 00</u>	
		2,995 53
UNITY CHURCH.		
Expenses . . . . .	\$1,620 07	
Rents received . . . . .	241 67	
	<u>1,378 40</u>	
		1,378 40
New South Church . . . . .		390 93
Bulfinch-Place Church . . . . .		4,636 93
SUNDRIES.		
Administrative expenses . . . . .	\$2,040 00	
Printing, postage, stationery, etc., including annual report . . . . .	333 54	
Services on Common . . . . .	96 29	
Rent of safe in Union Safe Deposit Vault . . . . .	30 00	
Expended from Poor's Purse . . . . .	250 00	
Carpet for Secretary's office . . . . .	25 00	
	<u>2,774 83</u>	
		\$16,653 78
		15,531 64
Deficit . . . . .		\$1,122 14

## ACKNOWLEDGMENTS.

## CONTRIBUTIONS AND DONATIONS.

Arlington Street Church . . . . .	\$1,857 55	
King's Chapel . . . . .	1,360 00	
South Congregational Church . . . . .	1,250 00	
Second Church in Boston . . . . .	280 00	
First Parish in Dorchester . . . . .	200 00	
First Church in Boston . . . . .	117 00	
Church of the Disciples . . . . .	75 00	
First Congregational Society in Jamaica Plain . . . . .	25 00	
Hawes Unitarian Congregational Church . . . . .	24 29	
First Parish in West Roxbury . . . . .	15 00	
		<u>\$5,203 84</u>

## FOR PARKER MEMORIAL.

Friends . . . . .	\$15 06	
Lemuel Ham . . . . .	10 00	
Rose L. Dexter . . . . .	5 00	
John C. Haynes . . . . .	100 00	
Susan A. Whiting . . . . .	50 00	
Henrietta G. Fitz . . . . .	25 00	
Miss Lucy Wheelock . . . . .	70 00	
First Parish of Wayland . . . . .	15 00	
Young People's Religious Union . . . . .	5 00	
Parker Memorial Science Class . . . . .	10 00	
Young Ladies of West Newton Church . . . . .	88 40	
		<u>\$393 46</u>

## FRIENDS.

E. H. Bailey . . . . .	\$10 00	
W. H. P. Robbins . . . . .	15 00	
Mrs. M. R. Bailey . . . . .	5 00	
Mrs. Otis Norcross . . . . .	100 00	
Grenville H. Norcross . . . . .	100 00	
Methodist Denomination . . . . .	1,200 00	
Estate of Andrew Bigelow . . . . .	980 00	
Free Religious Association . . . . .	25 00	
Estate of Miss Harriet Louisa Brown . . . . .	3,000 00	
Howard Sunday School Club for Miss Stokes' salary at Bulfinch-Place Church . . . . .	250 00	
		<u>\$5,685 00</u>

BOSTON, May 6, 1899.

I have examined the accounts of Mr. William P. Fowler, Treasurer of the Benevolent Fraternity of Churches in the City of Boston, showing the moneys expended and vouchers received therefor, together with the special and general investments, verifying the securities and the amount of cash on hand, and have found them correct,

EDWIN D. HOMER.



BENEVOLENT FRATERNITY OF CHURCHES

IN

THE CITY OF BOSTON.

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1899-1890.



## Meetings and Committees.

The Annual Meeting of the Fraternity is on the first Sunday in May, at which time the officers for the year are chosen. The contributions of the Branches should be paid before the first day of May, when the financial year begins. The other regular meetings are on the second Sunday in October, the second Sunday in December and the second Sunday in March.

The Delegates are divided into Committees, serving two months. Each Committee, during its time, visits the various Chapels and Sunday Schools.

Delegates are urged to inspect the churches and their work during the week, as well as on Sundays; also to attend the week-day services of the Ministers.

It is very desirable that the Delegates should inform the contributing churches of the working of the Ministry-at-Large.

It is also recommended that the Chairmen of the Visiting Committees call their committees together, and arrange for visiting upon some definite plan.

The visiting is suspended in July, August and September.

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### NOTE.

The Secretary, Rev. EDWARD A. HORTON, is the Executive Agent of the "Fraternity," and has his office at 25 Beacon Street, Room 7, where he can be found every week-day.

# Benevolent Fraternity of Churches in the City of Boston.

1899-1900.

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## OFFICERS.

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### Executive Committee.

REV. JOHN CUCKSON, *President*, . . . The Cambridge  
Cor. Beacon Street and Massachusetts Avenue.

REV. THOMAS VAN NESS, *Vice-President*,  
11 Carlton Street, Brookline

WILLIAM P. FOWLER, *Treasurer*, 931 Tremont Building

REV. EDWARD A. HORTON, *Secretary and Executive Agent*,  
25 Beacon Street

FRANCIS L. COOLIDGE . . . 112 Water Street

EDWARD C. BRADLEE . . . 113 Beacon Street

REV. HOWARD N. BROWN . . . 79 Mt. Vernon Street

GEORGE C. POWERS . . . 8 Louisburg Square

COURTENAY GUILD . . . 26 Mt. Vernon Street

REV. CHARLES F. DOLE . . . Jamaica Plain

FREDERICK O. NORTH . . . 20 Dock Square

### Sub-Committee.

#### ON MINISTERS AND WORK.

MESSRS. CUCKSON, VAN NESS,  
DOLE, GUILD AND HORTON.

#### ON CHAPELS.

MESSRS. HORTON, BROWN,  
BRADLEE AND NORTH.

#### ON FINANCE.

MESSRS. FOWLER, POWERS, COOLIDGE AND CUCKSON.

## Delegates.

### FIRST CHURCH.

REV. JAMES EELLS, <i>President</i>	. . .	41 Marlboro Street
EDWARD C. BRADLEE	. . .	113 Beacon Street
G. ARTHUR HILTON	. . .	28 State Street
MISS CAROLINE P. CORDNER	. . .	50 Chestnut Street

### SECOND CHURCH.

REV. THOMAS VAN NESS, <i>President</i> ,	11 Carlton St., Brookline
REV. EDWARD A. HORTON	. . . 855 Boylston Street
ARTHUR W. CHESTERTON	. . . 49 India Street
GEN. W. W. BLACKMAR	. . . 72 Commonwealth Avenue
JOHN CAPEN, <i>Secretary</i>	. . . 5 Worcester Square

### ARLINGTON STREET CHURCH.

REV. JOHN CUCKSON, <i>President</i>	. . .
BENJAMIN M. JONES	. . . 13 Oliver Street
RUSSELL FESSENDEN	. . . 49 Hereford Street
WILLIAM L. PUTNAM, <i>Secretary</i>	. . . 50 State Street
COURTENAY GUILD	. . . 26 Mt. Vernon Street

### SOUTH CONGREGATIONAL CHURCH.

REV. EDWARD E. HALE, D.D., <i>President</i> ,	39 Highland St., Rox.
FREDERIC H. NAZRO	. . . 272 Devonshire Street
WILLIAM P. FOWLER	. . . 931 Tremont Building
DUDLEY R. CHILD	. . . 172 West Canton Street
HENRY OTIS CUSHMAN	. . . 516 Commonwealth Avenue

### KING'S CHAPEL.

REV. HOWARD N. BROWN, <i>President</i> ,	79 Mt. Vernon Street
FRANCIS L. COOLIDGE	. . . 81 Marlboro Street
ERNEST JACKSON	. . . 383 Beacon Street
HENRY WILDER FOOTE	. . . 25 Brimmer Street
FRANCIS P. SEARS	. . . 85 Mt. Vernon Street

## Delegates.

### FIRST PARISH, DORCHESTER.

REV. E. R. SHIPPEN, *President*, Hotel Denmark, Dorchester  
HENRY F. HOWE, *Treasurer* . . . 120 Kingston Street, Boston  
W. CARROLL POPE, *Secretary* . Hotel Monadnock, Dorchester  
FREDERICK O. NORTH . . . . 20 Dock Square, Boston  
SIDNEY K. CLAPP . . . . 179 Boston Street, Dorchester

### CHURCH OF THE DISCIPLES.

REV. CHARLES G. AMES, D.D., *President*, 12 Chestnut Street  
MISS BERTHA D. EATON . . . . 80 Commonwealth Avenue  
GEORGE C. POWERS . . . . . 8 Louisburg Square  
MISS EVA CHANNING . . . . . Exeter Chambers

### FIRST PARISH, BRIGHTON.

REV. F. S. C. WICKS, *President* . . . . Brighton  
GEORGE B. LIVERMORE, *Sec'y*, 5 Chestnut Hill Ave., Brighton  
CHARLES B. WETHERELL . . . . 78 Chauncy Street, Boston  
FREDERICK J. WHITE . . . . 33 High Street, Boston  
FRANK W. KROGMAN . . . . 209 Washington Street, Boston

### HAWES UNITARIAN CONGREGATIONAL CHURCH, SOUTH BOSTON.

REV. JAMES HUXTABLE, *President* . . . 568 East Fifth Street  
WALTER JENNEY . . . . . 55 G Street  
ALBERT H. WHITE . . . . . 556 Broadway  
CHARLES B. BEDLINGTON . . . . 53 Old Harbor Street  
A. A. RICHARDSON . . . . . 12 Linden Street

### FIRST PARISH, WEST ROXBURY.

REV. JOHN H. APPLEBEE, *President* . . . Hastings Street  
C. W. SPARHAWK, M.D. . . . . Centre Street  
B. H. JONES . . . . . Maple Street  
MRS. SIDNEY SMITH . . . . . Maple Street  
MRS. G. DE COLIGNY . . . . . 99 Temple Street

## Delegates.

### FIRST CONGREGATIONAL SOCIETY OF JAMAICA PLAIN.

REV. CHARLES F. DOLE, <i>President</i>	.	.	Roanoke Avenue
MISS ELLEN M. LEE	.	.	Alverton Street
EDWARD W. BREWER	.	.	263 Pond Street
E. PEABODY GERRY, M.D.	.	.	2 Everett Street

## Churches and Ministers.

*Bulfinch-Place Church.*—Sunday Services; Sunday School at 1.45 P.M. Public Worship at 3.15 P.M. The Winkley Guild and Evening Services at 7.30 P.M.

Various meetings during the week :—

*Thursday Evening.*—Religious Conference.

*Wednesdays and Thursdays.*—Teachers' Meetings.

Social Meetings once a month.

Women's Alliance twice a month.

Men's Club once a month.

The various "Lend-a-Hand" and "Red, White and Blue"

Clubs hold frequent meetings.

*Friday and Saturday Evening.*—Classes in English Literature, Drawing and Painting, Dressmaking, Millinery, Shorthand, Languages and Elocution.

Popular lectures will be given during the winter by able speakers.

Kindergarten Playroom and Flower Mission during the Summer.

Mr. Eliot or one of his Assistants will be found at the church every week day from 10 A.M. to 1 P.M.

Rev. Christopher R. Eliot, *Minister.* Residence, 2 West Cedar Street.

Rev. Samuel H. Winkley, *Pastor Emeritus.* Residence, 11 Louisburg Square.

Miss Edith L. Jones, *Assistant.* Residence, 6 Maple Street, West Roxbury.

Miss Katherine R. Stokes, *Assistant.* Residence, 233 Hancock Street, Dorchester.

*North End Union, Parmenter Street.*

*Sunday.*—Sunday School at 3.15 P.M.

*Monday.*—Plumbing School (shop work), Gymnasium, Boys' Club, Girls' Literary Club, Drawing, Dressmaking (two

classes — for girls and for adults), Printing (shop work), advanced, Stamp Saving.

*Tuesday*.—Two Boys' Clubs, Girls' Club, Dressmaking, Printing (shop work), advanced.

*Wednesday*.—Mothers' Meetings, Plumbing School (shop work), Gymnasium, Girls' Club, Drawing, Picture Loan, Dramatic Class.

*Thursday*.—Dressmaking (adults), Girls' Gymnasium, Boys' Club, Mothers' Meeting, Printing (shop work), advanced.

*Friday*.—Plumbing School Lectures, Boys' Gymnasium, Embroidery.

*Saturday*.—Songs and Games, Kitchen-Garden, Sewing School, Illustrated Lectures.

Day Dressmaking Class, nine months' course, 9 A.M. to 4 P.M. every week day except Saturday.

Playroom for little ones five afternoons.

Classes in Dressmaking, Sewing, Mending, Darning, Dolls' Dressmaking, Fancy Paper Work, etc., for school girls afternoon and evening.

Reading Room open every evening. Public baths every day from 8 A.M. to 8 P.M.

Samuel F. Hubbard, *Superintendent*. Residence, 73 Pinckney Street.

Horace L. Channell, *Assistant*. Residence, 20 Parmenter Street.

*Unity Church, South Boston, Dorchester Street, near Dorchester Avenue.*

*Sunday*.—Sunday School, 11 A.M. Preaching Service, 7.30 P.M.

*Monday*.—Lend-a-Hand meets in the parsonage, 7 P.M. Young People's Social Club, 8 P.M.

*Tuesday*.—Busy Bees, for children, 4 P.M. Teachers' Meeting, fortnightly.

*Wednesday*.—Women's Union, 2 P.M.

*Thursday*.—Mutual Helpers' Flower Mission during July and August, 11 A.M.

*Friday*.—Boys' Club, 7 P.M.



Recreation School during six weeks of Summer.

Rev. C. A. Langston, *Minister*. Residence, 381 Dorchester Street.

*Morgan Chapel, corner of Shawmut Avenue and Corning Street.*

*Sunday*.—10.00 A.M., Prayer and Praise. 10.30, Preaching. 11.30, Sunday School. 2.45 P.M., Cottage Meetings. 6.30, Epworth League. 7.30, Evangelistic Meeting.

*Monday*.—9 to 12, Kindergarten. 7 to 6, Nursery. 9 to 12, Bureau of Employment and Information. 9 to 9, Free Reading Room and Baths. 9 to 5, Co-operative Industrial Work. 7.30 to 8.30, King's Daughters. Afternoon and Evening, Music Classes.

*Tuesday*.—9 to 12, Kindergarten. 7 to 6, Nursery. 9 to 12, Bureau of Employment and Information. 9 to 9, Free Reading Room and Baths. 9 to 5, Co-operative Industrial Work. 7.30 to 8.30, Class Meetings.

*Wednesday*.—9 to 12, Kindergarten. 7 to 6, Nursery. 9 to 12, Bureau of Employment and Information. 9 to 9, Free Reading Room and Baths. 9 to 5, Co-operative Industrial Work. 7.30 to 9.30, Total Abstinence Guild.

*Thursday*.—9 to 12, Kindergarten. 7 to 6, Nursery. 9 to 12, Bureau of Employment and Information. 9 to 9, Free Reading Room and Baths. 9 to 5, Co-operative Industrial Work. Afternoon Music Classes. 7.30 to 9, Ladies' Home Culture Circle, second Thursday. 7.30 to 9, Epworth League and Church Social, fourth Thursday.

*Friday*.—9 to 12, Kindergarten. 7 to 6, Nursery. 9 to 12, Bureau of Employment and Information. 9 to 9, Free Reading Room and Baths. 9 to 5, Co-operative Industrial Work. 7.30 to 8.30, Prayer and Conference Meeting.

*Saturday*.—10 to 12, Industrial School. 7 to 6, Nursery. 9 to 12, Bureau of Employment and Information. 9 to 9, Free Reading Room and Baths. 9 to 5, Co-operative Industrial Work. 8 to 11, Saturday Night Concert and Rescue Work.

Rev. E. J. Helms, *Minister*.

Rev. J. L. Seaton, *Assistant*. Residence, 72 Mt. Vernon St.

George Gamlin, *Janitor*.

*Parker Memorial, corner of Berkeley and Appleton Streets.*

*Sunday*.—Evening Services, 7.30, conducted by Rev. Burt Estes Howard. To January 1, 1900.

*Monday*.—Millinery, Printing, Gymnasium for Young Men, Young Men's Club. Evenings.

*Tuesday*.—Boys' Brigade, Cooking, Wood Carving and Carpentering, Printing, Gymnasium for Young Women, Young Men's Club, Mothers' Club. Evenings and afternoons.

*Wednesday*.—Children's Work, carried on by Agape Club, Dressmaking, Printing, Gymnasium for Young Men, Young Women's Club, Lectures. Evenings and afternoons.

*Thursday*.—Sewing, Millinery, Cooking, Gymnasium for Young Women, Young Men's Club. Evenings and afternoons.

*Friday*.—Dressmaking, Wood Carving and Carpentering, Gymnasium for Young Men, Entertainments. Evenings.

*Saturday*.—Embroidery, Painting, Piano and Elocution, carried on by the Sphinx Club, Library and Paper Work, Girls' Club, Young Men's Club. Forenoons, afternoons, evenings.

The building is open from 9 A.M. until 10 P.M.

Visitors are welcome at any hour of the day after 9 A.M.

Rev. John McDowell, *Minister and Superintendent*, (beginning January 1, 1900).

Miss Flora M. Whipple, *Assistant Superintendent*. Residence, 14 East Brookline Street.

Wendell Phillips Getchell, *Janitor*.

## Visiting Committees, 1899-1900.

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### COMMITTEES TO SERVE TWO MONTHS.

The Delegates are earnestly requested to observe the following suggestions as far as possible :—

1. That the body of Delegates from each church be invited to organize for the purpose of increasing interest in the Fraternity and augmenting its resources, each delegation adopting such plans as may best accomplish its purposes.

2. That hereafter each of the Visiting Committees of the Delegates visit during the successive months in such manner that there shall be two committees visiting each month.

3. That the Visiting Committees be requested to arrange their work so far as possible in such a way that at least one member of the committee shall be able to make a thorough report on each chapel.

4. That the delegates be earnestly invited not to confine their visits to their regular months, but to visit work in which they are interested at other times.

#### *October and November.*

FRANCIS L. COOLIDGE.	WALTER JENNEY.
HENRY W. FOOTE.	FREDERIC H. NAZRO.
GEORGE B. LIVERMORE.	

#### *November and December.*

GEORGE C. POWERS.	DUDLEY R. CHILD.
A. A. RICHARDSON.	B. H. JONES.

#### *December and January.*

WILLIAM L. PUTNAM.	WILLIAM P. FOWLER.
RUSSELL FESSENDEN.	COURTENAY GUILD.
HENRY F. HOWE.	

*January and February.*

FREDERICK O. NORTH.	CHARLES B. BEDLINGTON.
W. CARROLL POPE.	E. PEABODY GERRY, M.D.

*February and March.*

EDWARD C. BRADLEE.	W. W. BLACKMAR.
G. ARTHUR HILTON.	JOHN CAPEN.
MISS CAROLINE P. CORDNER.	

*March and April.*

FRANCIS P. SEARS.	EARNEST JACKSON.
SIDNEY K. CLAPP.	MISS EVA CHANNING.
BENJAMIN M. JONES.	

*April and May.*

C. W. SPARHAWK, M.D.	FRANK W. KROGMAN.
MISS BERTHA D. EATON.	ALBERT H. WHITE.

*May and June.*

MISS ELLEN M. LEE.	CHARLES B. WETHERELL.
EDWARD W. BREWER.	FREDERICK J. WHITE.

*June and October.*

ARTHUR W. CHESTERTON.	HENRY OTIS CUSHMAN.
MRS. SIDNEY SMITH.	MRS. G. DE COLIGNY.

No assignments are made for July, August and September, but delegates are urged to inspect the summer work at their convenience.

## HISTORY, AIMS, AND METHODS.

**D**R. JOSEPH TUCKERMAN began his labors as a minister-at-large in Boston, in 1826. He was at first supported by individual contributions. In 1827, his work was taken in charge by the AMERICAN UNITARIAN ASSOCIATION, and regular reports were made to that body. It was found desirable to place this growing work on a different basis, and the Association transferred its supervision to what is now known as the BENEVOLENT FRATERNITY OF CHURCHES, which has carried on the enterprise ever since. This body was founded in 1834, by delegates from the Unitarian Churches of Boston, and incorporated in 1839. To-day it represents the distinct organized work of the Unitarian denomination in Boston, through the several channels of philanthropy, education, worship, and free church privileges. It aims to be in every true sense a Ministry-at-Large. The churches representing the "Fraternity" are situated at widely contrasted localities in the city; and in each case the plan is carried out of fitting the activities to that particular region. In this way the ideas and the money are made to operate in a varied manner, calculated to meet the diverse needs of this growing community.

A summary of the different methods employed in carrying out our plans would contain nearly everything that comes within the scope of Christian civilization. We carry on industrial training, kitchen gardens, gymnasiums, reading rooms, dressmaking, and all modern helps to good citizenship. On the other hand, we maintain preaching, Sunday Schools, pastoral relations with the sick and poor, and whatsoever belongs to a living Christian church. It is the "Fraternity's" province to care for the churchless, whether rich or poor; and it seeks to provide facilities for

the people who are either indifferent to church life and work or have become alienated. In other words, it seeks by a flexible and all-around manner to be the Ministry-at-Large of the Unitarian churches of Boston, fulfilling for them and with them many most important duties. The means for this wide and varied work are provided by funds which have been steadily growing through bequests since the "Fraternity's" origin, and also by annual donations from most of the Unitarian churches in the city of Boston. The conduct of its affairs has been so discreet in the past that it has won confidence from all sources. Although under the auspices of the Unitarian churches, it is unsectarian, and aims to instil those truths which lead to character, and to spread those influences that tend to create self-respect, self-support, and genuine Christian faith. Some of our best-known leaders in religious and moral movements have been associated with this organization, such as Channing, Gannett, Henry Ware, Parkman, Barrett, S. K. Lothrop, Robbins, Starr King, J. F. W. Ware, Henry P. Kidder, Charles Faulkner, Rufus Ellis, and many others of the clergy and laity equally well-known. Recognizing the claims and opportunities of modern life in a city like Boston, the "Fraternity" wishes to preserve all the merits of the past ways of carrying on missionary work, and to add thereto new methods and enlarged plans.

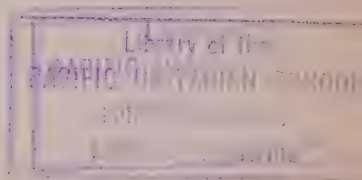






86.74  
2893.9

**T**he *Benevolent Fraternity*  
of Churches in the City  
of Boston A Ministry at Large





# MAP OF BOSTON

Showing  
*Location of Chapels.*

- 1 BULFINCH PLACE CHURCH.
- 2 NORTH END UNION.
- 3 MORGAN CHAPEL.
- 4 PARKER MEMORIAL.
5. UNITY CHURCH SO. BOSTON.

SCALE 1200 FT. TO AN INCH.  
FROM MAP OF BOSTON & VIC. Copyright 1895-5 by Geo. H. Walker & Co. Boston.







*A Ministry at Large*

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THE BENEVOLENT FRATERNITY OF  
CHURCHES

IN THE CITY OF BOSTON

DESCRIPTION OF ITS WORK WITH ILLUSTRATIONS  
AND MAP

BOSTON  
25 BEACON STREET  
1899

# TREASURER'S STATEMENT.

## INCOME AND EXPENDITURES OF THE BENEVOLENT FRATERNITY OF CHURCHES IN THE CITY OF BOSTON FOR THE YEAR ENDING MAY 1, 1898.

	<i>Income.</i>	<i>Expenditures.</i>
Income from investments . . . . .	\$6,439.76	
Contributions from churches . . . . .	6,284.22	
Fresh Air Fund . . . . .	25.00	
Contributions from friends . . . . .	1,315.00	

### MORGAN CHAPEL.

Expenses . . . . .	\$2,907.59	
Receipts from rents . . . . .	\$867.50	
Methodist Denomination, . . . . .	1,200.00	
Water rates refunded . . . . .	16.50	2,084.00
		\$823.59

### PARKER MEMORIAL.

Expenses . . . . .	\$6,823.24	
Receipts from rents . . . . .	\$1,580.04	
Classes . . . . .	91.00	
Collections . . . . .	121.96	
Friends . . . . .	110.00	1,903.00
		4,920.24

NORTH END UNION . . . . .	4,985.92
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### UNITY CHURCH.

Expenses . . . . .	\$1,762.78	
Receipts from rents . . . . .	\$600.00	
Coal . . . . .	60.60	660.60
		1,102.18

### NEW SOUTH AND CHURCH OF UNITY.

Expenses . . . . .	\$2,084.50	
Receipts from various sources . . . . .	807.68	1,276.82

### BULFINCH PLACE CHURCH.

Expenses . . . . .	\$4,609.55	
Received from Mr. and Mrs. S. H. Winkley, . . . . .	\$500.00	4,109.55

### SUNDRIES.

Printing, postage, stationery, etc., including annual report . . . . .	211.01
Administrative expenses . . . . .	1,940.00
Expense of services on Common . . . . .	91.04
Expense of summer union services at Church of Disciples . . . . .	173.42
Interest paid Merchants National Bank . . . . .	20.58
Rent of safe in Union Safe Deposit Vaults . . . . .	30.00
Expended from Poor's Purse . . . . .	206.00
	\$14,063.98
	\$19,890.35
	14,063.98

Deficit . . . . .	\$5,826.37
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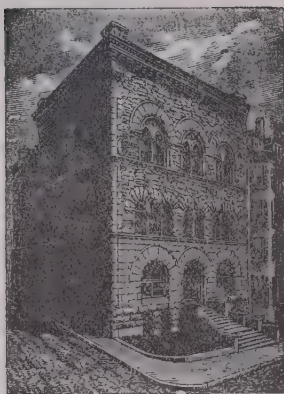
## FORM OF BEQUEST.

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I give and bequeath to the Benevolent Fraternity of Churches in the city of Boston, incorporated 1839, the sum of .....dollars, the same to be used for the general work of the organization aforesaid.

*Treasurer*, WILLIAM P. FOWLER,

TREMONT BUILDING, BOSTON.



UNITARIAN BUILDING,  
25 BEACON STREET, ROOM 7.

IN accordance with the vote of the delegates to the Benevolent Fraternity of Churches at their December meeting, creating this special committee, we are sending out this short account of the work of the Fraternity to the members of our churches, with an appeal for greater interest and more money.

We ask for an interest which shall manifest itself in an honest, outspoken criticism, through the delegates or otherwise, of the work now being done; and in suggestions for future improvements.

We ask for money in order that we may be able to make the most of the splendid working plants we own, and not be forced to diminish the amount of work we are now doing. The treasurer's report on the preceding page will show that the work must be diminished if the annual income is not increased.

The Fraternity was organized in 1834, and at first found its chief usefulness in religious services, Sunday Schools, and the dispensation of alms.

It still continues that work, seeking to preserve strictly the ideas of Tuckerman and Gannett, and to be a ministry at large serving all the spiritual and moral needs of the community. Six services are held every Sunday, and sometimes seven. There are large Sunday Schools at four of our missions, and ministering to the sick in body and mind is one of the chief aims of our workers.

But, as an addition to this work, we have taken up and developed the industrial idea, feeling that to help the help-

less to help themselves is perhaps the most useful form of charity; and we have organized classes in which various forms of useful industry are taught. We have also provided reading-rooms and gymnasiums and frequent entertainments to occupy the evening hours, and to keep boys and young men from the temptations of the city streets at night.

The delegates to the Benevolent Fraternity are appointed by the Unitarian churches in the city. The entire body meets at least as often as four times a year. The Executive Committee, chosen annually by the delegates from their own number, have general management of all these chapels, supervise the buildings, and control the finances. Subject to their direction, the five missions are carried on, and the sixty paid workers and the two hundred and twenty-five volunteers perform their duties. The Rev. John Cuckson is now President, and Rev. Edward A. Horton is Secretary and Executive Agent.

The accompanying map will show how extensive the Fraternity's opportunity for influence is in the city of Boston. Bulfinch-Place Church provides for the West End, the North End Union for the old North End, Morgan Chapel and the Parker Memorial for the wide expanse of the South End, and Unity Church for South Boston.

We feel that the aims of the Fraternity and the work which it is doing are worthy of your interest, and we ask for your support.

WILLIAM L. PUTNAM,  
EDWARD C. BRADLEE,  
FRANCIS P. SEARS,  
MISS ELLEN M. LEE,  
*Special Committee.*

REV. JOHN CUCKSON, *Pres.*,  
REV. THOMAS VAN NESS, *Vice-Pres.*,  
WILLIAM P. FOWLER, *Treas.*,  
REV. EDWARD A. HORTON,  
*Sec. and Exec. Agt.*,

WILLIAM L. PUTNAM,  
FRANCIS L. COOLIDGE,  
EDWARD C. BRADLEE,  
*Executive Committee.*

## BULFINCH-PLACE CHURCH.



BULFINCH-PLACE CHURCH.

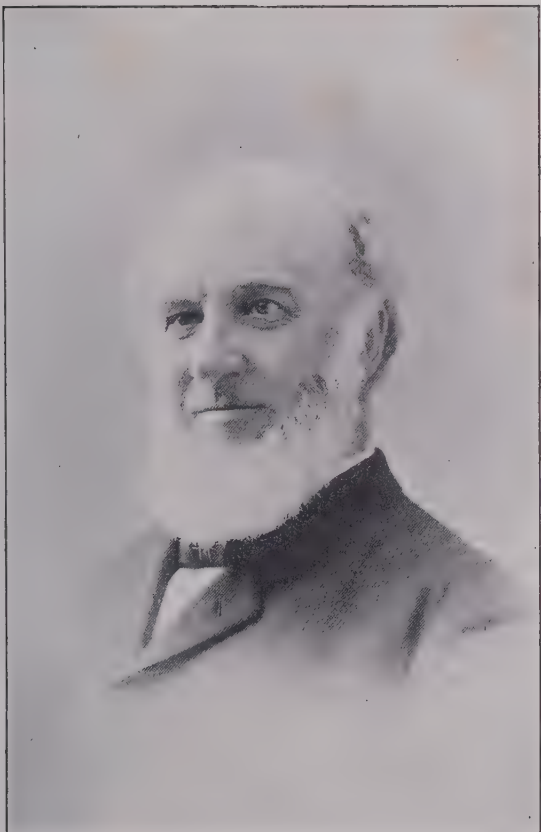
BULFINCH-PLACE CHURCH, situated, as its name indicates, on Bulfinch Place, near Cambridge Street and Bowdoin Square, is an almost purely religious mission.

For many years it was carried on by Rev. S. H. Winkley, one of the pioneer workers of the Fraternity. He still preaches there often ; and the loving spirit which he infused into

the work inspires Mr. Eliot, the present minister, and his associates.

There are regular church services Sunday afternoons and evenings, at which the average attendance is about one hundred and fifty, and a Sunday School with two hundred and thirty-five scholars. Visits are made and ministerial and pastoral assistance rendered, not only to the regular parishioners, but to all the poor and afflicted in the neighborhood. They are assisted in a material way, when necessary and possible ; and such comfort and solace are afforded as the workers' hearts can give.

In addition to the purely religious work, some ten or twelve practically self-supporting classes are maintained, with an aggregate membership of about one hundred and twenty-five, and with studies varying from elocution, short-



REV. S. H. WINKLEY.



CHURCH INTERIOR — BULFINCH PLACE.

hand, and English literature to dressmaking and cooking. Various improving clubs, "the modern specific against vice," have been formed. "Socials" and pleasant entertainments are frequently given; and occasional excursions to interesting places are made. Mr. Eliot, the pastor, makes every effort to cultivate the social life of his parish, and he is efficiently helped by his assistants, Miss Jones and Miss Stokes.

This church has sent out many poor boys to fill places of prominence and public usefulness. From its Sunday School girls have gone forth to be faithful workers and loving mothers. Two and three generations of those who have successively grown up in the church are represented at every Sunday service.

The results of the past, and the beautiful spirit which Mr. Winkley so long brought to the work by his active presence, are an inspiration and incentive for the future. The neighborhood constituency is growing. The minister is assisted by a special visitor in direct personal work among the people, and gains are steadily reported of new scholars and fresh families from the immediate vicinity. No better example of a Tuckerman ministry at large can be found than Bulfinch-Place Church.



## PARKER MEMORIAL.



PARKER MEMORIAL.

PARKER MEMORIAL, at the corner of Berkeley and Appleton Streets, stands for an open church with its doors open every day in the year. It is striving to bring stronger and happier lives to the grown people and children of the South End by the development of character.

Through its many industrial and educational classes, its religious services, lectures, gymnasium, mothers' meetings,

boys' and girls' clubs, and the personal work of its paid and volunteer helpers, it is sending abroad influences for good through that whole district. Children are gathered from the street, and an effort is made to lead them in a right direction, and to instill into their lives a stronger moral and American feeling. There are men's meetings Saturday nights to offset the attractions of the saloons, a savings-bank for the mothers and children, free ice distribution for the sick, fresh-air trips in summer for the children, classes in all sorts of educational and industrial work requiring the services of about thirty teachers, paid and volunteer, entertainments every two weeks, religious services, and lectures.



MOTHERS' CLUB — PARKER MEMORIAL.



GIRLS' AND BOYS' CLUBS — PARKER MEMORIAL.

Besides this routine work many calls are made from the outside upon Mr. Wordell, the superintendent, and his assistant, Miss Whipple; and all are carefully attended to. Much has been done in helping families and individuals. Loans on furniture have been transferred to Mr. Wordell, and the amount paid back in instalments, the furniture being thus saved and the families kept from being turned out into the streets. Clothing and fuel are given when the case warrants its being done; and no one is turned away without some help, if only a kind word.

This is the sixth year of activity at Parker Memorial, and there are more volunteer workers and more people being reached than ever before. A little thing which shows the interest of the children is the fact that the present dark and dingy playroom is to be renovated and made bright and attractive by their own effort, each one paying for a certain number of square feet of the work according to his interest and means.

The halls at Parker Memorial are used for many religious and charitable meetings not originated by the Fraternity, and assistance is thus given by us to various good movements.

The Fraternity has a splendid plant here, in charge of earnest workers, and with possibilities of future usefulness for the fulfilment of which there is needed only the means to carry on the work which has been begun.

## NORTH END UNION.



THE NORTH END UNION, on Parmenter Street, is to the crowded population of the North End what Parker Memorial is to the South End, a centre of educational and philanthropic activity for the development of self-help and nobler living.

It is the old Parmenter Street Chapel under a new name and with changed methods, to meet the changed conditions brought about by crowded tenements and foreign popula-

tion, but with a no less distinct moral purpose than characterized its more purely religious work in the past.

The thing to be done, as modern charity so well recognizes, is not so much to feed the hungry and clothe the naked as to help the hungry and the naked feed and clothe themselves. With this idea in view the Union, so far as its facilities will allow, tries to give that education which makes the hands the willing and capable tools of the mind, by means of instruction in sewing and dressmaking under



DAY DRESSMAKING CLASS — NORTH END UNION.





CLASS IN CHILDREN'S HOUSE — NORTH END UNION.



paid and volunteer instructors, and classes in other work requiring deftness of fingers. The thought of training for a vocation takes a more definite and advanced form in a plumbing school and a day-dressmaking class. In the plumbing school examinations are held and diplomas awarded by members of the Master Plumbers' Association.

But, outside of and beyond this mere industrial work, the Union aims to make itself a social home for the young people, and to lend a hand in whatever way it can toward bringing a better and brighter life to young and old. An entire building, only two doors from the Union, is used for work with the children, and is called the Children's House. The little children are gathered here and instructed in mind and morals, and the building is busy from morning till night.

The streets offer more attractions to the young people than their homes. They will have amusement and occupation. The Union, through its gymnasium, boys' and girls' clubs, Sunday-School, singing classes, dramatic club, illustrated lectures, game-room, reading-room, and library, tries to provide such occupation as will be attractive and instructive, feeling that these, together with the personal influence of more than sixty-eight volunteer workers, must be productive of good. Incidentally, this is tending to turn these Hebrew and Italian children into good American citizens.

Mr. Samuel F. Hubbard, the superintendent, is well known for his ability, and his devotion to charitable work. He is earnestly aided by Mr. and Mrs. Channell, his assistants.

## MORGAN CHAPEL.



MORGAN CHAPEL.

MORGAN CHAPEL, at the corner of Shawmut Avenue and Corn-  
ing Street, in the South End,  
was left in trust to the Benevo-  
lent Fraternity with the condi-  
tion that the religious work  
formerly done there by the Rev.  
Henry Morgan should be con-  
tinued by the Methodists. The  
trust was accepted, and the work  
has been carried on by the two  
sects in cordial unanimity.

Methodist work has always been characterized by its per-  
sonal quality, and the reformation of the individual by heart-  
to-heart work ; and close companionship is a marked feature  
of Morgan Chapel. The praying services, the Saturday  
night rescue work, and the Total Abstinence Guild are man-  
ifestations of it.

Among the interesting departments at Morgan Chapel  
are :—

THE KINDERGARTEN, which is under the direct supervi-  
sion of Miss Lucy Wheelock, and has become one of the  
best mission kindergartens in the city.

THE DAY NURSERY, always full of little ones, who are  
comfortably and lovingly cared for, nursed, and fed during  
the day, while their parents are at work.

THE SCHOOL OF MUSIC, which furnishes a chance for in-  
struction in instrumental and vocal music and exercises a  
helpful and refining influence on its members, who number  
one hundred and fifty or more.



WOOD WORKERS — MORGAN CHAPEL.



KINDERGARTEN — MORGAN CHAPEL.

THE INDUSTRIAL CLASSES, in which there is an enrolment of about two hundred boys and girls, the boys being taught carpentry, and the girls, sewing.

THE DEPARTMENT OF CO-OPERATIVE INDUSTRIAL WORK, where employment is given to hundreds of those in need.

The character of this co-operative work may be shown by the following illustration: A family is in great need of fuel, but has no money, and would rather earn it than beg. The woman comes and earns it by mending some garments in our Mending Bureau. At the same time a man with his bare feet on the ground is earning a pair of shoes by sawing some wood for that woman. Likewise a cobbler in need of some furniture is earning the same by fixing a pair of shoes for the poor fellow. A carpenter is repairing some chairs for the cobbler, and gets in return some advertising cards from the printer, who is paid for his printing by the coat the woman has repaired. In this way many a needy person is helped by helping some one else, and a little money passes in blessing through a large number of hands.

Only a few of the many sides of Morgan Chapel's activity have been indicated; but, in spite of all this somewhat secular work, the strictly religious element predominates here. Six religious meetings are held in the chapel every Sunday, and others during the week. The church building is open fifteen hours every day, and is thus put to the greatest use all the time. It is, however, one of the least expensive missions in the city, the entire expense for the past fiscal year being only \$3,180.42.

## UNITY CHURCH.



UNITY CHURCH, at 383 Dorchester Street, South Boston, is a distinctly religious parish, with scarcely any industrial departments. It was founded in 1856 as the Washington Village Union Chapel; but, with the growth of population, other churches were founded, and the Union Chapel gradually lost the character of the union church and became definitely Unitarian.

The parish comprises that part of South Boston known as Washington Village and a narrow strip of Dorchester. The number of families connected with the church is about seventy-five; and these are, for the most part, resident within sound of the church bell, the promise of growth at the present time being in the direction of the Dorchester line. Every Sunday there is a Sunday-School in the morning and a church service in the evening; and during the week the time of the minister and his wife is well taken up with various church activities, and with personal visits of help and encouragement among the people.

One who visits Unity Church on a Sunday evening is struck by the bright and comfortable appearance of the interior and by the evident interest of the congregation. There is a simple earnestness in the service and a heartiness about the singing which is attractive; and for that evening, at least, you feel that there is, perhaps, a greater possibility for sincere, helpful worship in that little church, with its small organ and old-fashioned choir made up of members of the parish, than there is in the finest church in the city. The people like Mr. Langston, the minister, and seem ready to do all in their power to make his work among them a





UNITY CHURCH — SOUTH BOSTON.





A PRIMARY CLASS — UNITY CHURCH.

success. The parish has its own standing committee and church organization, and contributes, so far as it can, to the expenses.

Careful investigation has shown that a large proportion of the Sunday-School has no other church home ; and, if Unity Church should close its doors, there are many families who would have no place of religious worship.

Considering the comparatively small amount the Fraternity is now spending on Unity Church, we feel that it is accomplishing good results, and is worthy of your support.





## **Meetings and Committees.**

The Annual Meeting of the Fraternity is on the first Sunday in May, at which time the officers for the year are chosen. The contributions of the Branches should be paid before the first day of May, when the financial year begins. The other regular meetings are on the second Sunday in October, the second Sunday in December and the second Sunday in March.

The Delegates are divided into Committees, serving two months. Each Committee, during its time, visits the various Chapels and Sunday Schools.

Delegates are urged to inspect the churches and their work during the week, as well as on Sundays; also to attend the week-day services of the Ministers.

It is very desirable that the Delegates should inform the contributing churches of the working of the Ministry-at-Large.

It is also recommended that the Chairmen of the Visiting Committees call their committees together, and arrange for visiting upon some definite plan.

The visiting is suspended in July, August and September.

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### **NOTE.**

The Secretary, Rev. EDWARD A. HORTON, is the Executive Agent of the "Fraternity," and has his office at 25 Beacon Street, Room 7, where he can be found every week-day.

# Benevolent Fraternity of Churches in the City of Boston.

1899-1900.

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## OFFICERS.

---

### Executive Committee.

REV. JOHN CUCKSON, *President*, . . . The Cambridge  
Cor. Beacon Street and Massachusetts Avenue.

REV. THOMAS VAN NESS, *Vice-President*,  
11 Carlton Street, Brookline

WILLIAM P. FOWLER, *Treasurer*, 931 Tremont Building

REV. EDWARD A. HORTON, *Secretary and Executive Agent*,  
25 Beacon Street

FRANCIS L. COOLIDGE . . . 112 Water Street

EDWARD C. BRADLEE . . . 113 Beacon Street

REV. HOWARD N. BROWN . . . 79 Mt. Vernon Street

GEORGE C. POWERS . . . 8 Louisburg Square

COURTENAY GUILD . . . 26 Mt. Vernon Street

REV. CHARLES F. DOLE . . . Jamaica Plain

FREDERICK O. NORTH . . . 20 Dock Square

### Sub-Committee.

#### ON MINISTERS AND WORK.

MESSRS. CUCKSON, VAN NESS,  
DOLE, GUILD AND HORTON.

#### ON CHAPELS.

MESSRS. HORTON, BROWN,  
BRADLEE AND NORTH.

#### ON FINANCE.

MESSRS. FOWLER, POWERS, COOLIDGE AND CUCKSON.

## Delegates.

### FIRST CHURCH.

REV. JAMES EELLS, <i>President</i>	41 Marlboro Street
EDWARD C. BRADLEE	113 Beacon Street
G. ARTHUR HILTON	28 State Street
MISS CAROLINE P. CORDNER	50 Chestnut Street

### SECOND CHURCH.

REV. THOMAS VAN NESS, <i>President</i>	11 Carlton St., Brookline
REV. EDWARD A. HORTON	855 Boylston Street
ARTHUR W. CHESTERTON	49 India Street
GEN. W. W. BLACKMAR	72 Commonwealth Avenue
JOHN CAPEN, <i>Secretary</i>	5 Worcester Square

### ARLINGTON STREET CHURCH.

REV. JOHN CUCKSON, <i>President</i>	
BENJAMIN M. JONES	13 Oliver Street
RUSSELL FESSENDEN	49 Hereford Street
WILLIAM L. PUTNAM, <i>Secretary</i>	50 State Street
COURTENAY GUILD	26 Mt. Vernon Street

### SOUTH CONGREGATIONAL CHURCH.

REV. EDWARD E. HALE, D.D., <i>President</i>	39 Highland St., Rox.
FREDERIC H. NAZRO	272 Devonshire Street
WILLIAM P. FOWLER	931 Tremont Building
DUDLEY R. CHILD	172 West Canton Street
HENRY OTIS CUSHMAN	516 Commonwealth Avenue

### KING'S CHAPEL.

REV. HOWARD N. BROWN, <i>President</i>	79 Mt. Vernon Street
FRANCIS L. COOLIDGE	81 Marlboro Street
ERNEST JACKSON	383 Beacon Street
HENRY WILDER FOOTE	25 Brimmer Street
FRANCIS P. SEARS	85 Mt. Vernon Street



## Delegates.

### FIRST PARISH, DORCHESTER.

REV. E. R. SHIPPEN, *President*, Hotel Denmark, Dorchester  
 HENRY F. HOWE, *Treasurer* . 120 Kingston Street, Boston  
 W. CARROLL POPE, *Secretary* . Hotel Monadnock, Dorchester  
 FREDERICK O. NORTH . . . 20 Dock Square, Boston  
 SIDNEY K. CLAPP . . . 179 Boston Street, Dorchester

### CHURCH OF THE DISCIPLES.

REV. CHARLES G. AMES, D.D., *President*, 12 Chestnut Street  
 MISS BERTHA D. EATON . . 80 Commonwealth Avenue  
 GEORGE C. POWERS . . . . 8 Louisburg Square  
 MISS EVA CHANNING . . . . Exeter Chambers

### FIRST PARISH, BRIGHTON.

REV. F. S. C. WICKS, *President* . . . . Brighton  
 GEORGE B. LIVERMORE, *Sec'y*, 5 Chestnut Hill Ave., Brighton  
 CHARLES B. WETHERELL . . 78 Chauncy Street, Boston  
 FREDERICK J. WHITE . . . 33 High Street, Boston  
 FRANK W. KROGMAN . . 209 Washington Street, Boston

### HAWES UNITARIAN CONGREGATIONAL CHURCH, SOUTH BOSTON.

REV. JAMES HUXTABLE, *President* . . 568 East Fifth Street  
 WALTER JENNEY . . . . . 55 G Street  
 ALBERT H. WHITE . . . . . 556 Broadway  
 CHARLES B. BEDLINGTON . . 53 Old Harbor Street  
 A. A. RICHARDSON . . . . . 12 Linden Street

### FIRST PARISH, WEST ROXBURY.

REV. JOHN H. APPLEBEE, *President* . . Hastings Street  
 C. W. SPARHAWK, M.D. . . . . Centre Street  
 B. H. JONES . . . . . Maple Street  
 MRS. SIDNEY SMITH . . . . . Maple Street  
 MRS. G. DE COLIGNY . . . . . 99 Temple Street

## Delegates.

### FIRST CONGREGATIONAL SOCIETY OF JAMAICA PLAIN.

REV. CHARLES F. DOLE, <i>President</i> . . . .	Roanoke Avenue
MISS ELLEN M. LEE . . . . .	Alverton Street
EDWARD W. BREWER . . . . .	263 Pond Street
E. PEABODY GERRY, M.D. . . . .	2 Everett Street

## Churches and Ministers.

*Bulfinch-Place Church.*—Sunday Services; Sunday School at 1.45 P.M. Public Worship at 3.15 P.M. The Winkley Guild and Evening Services at 7.30 P.M.

Various meetings during the week :—

*Thursday Evening.*—Religious Conference.

*Wednesdays and Thursdays.*—Teachers' Meetings.

Social Meetings once a month.

Women's Alliance twice a month.

Men's Club once a month.

The various "Lend-a-Hand" and "Red, White and Blue"

Clubs hold frequent meetings.

*Friday and Saturday Evening.*—Classes in English Literature, Drawing and Painting, Dressmaking, Millinery, Shorthand, Languages and Elocution.

Popular lectures will be given during the winter by able speakers.

Kindergarten Playroom and Flower Mission during the Summer.

Mr. Eliot or one of his Assistants will be found at the church every week day from 10 A.M. to 1 P.M.

Rev. Christopher R. Eliot, *Minister.* Residence, 2 West Cedar Street.

Rev. Samuel H. Winkley, *Pastor Emeritus.* Residence, 11 Louisburg Square.

Miss Edith L. Jones, *Assistant.* Residence, 6 Maple Street, West Roxbury.

Miss Katherine R. Stokes, *Assistant.* Residence, 233 Hancock Street, Dorchester.

*North End Union, Parmenter Street.*

*Sunday.*—Sunday School at 3.15 P.M.

*Monday.*—Plumbing School (shop work), Gymnasium, Boys' Club, Girls' Literary Club, Drawing, Dressmaking (two

classes — for girls and for adults), Printing (shop work), advanced, Stamp Saving.

*Tuesday.*—Two Boys' Clubs, Girls' Club, Dressmaking, Printing (shop work), advanced.

*Wednesday.*—Mothers' Meetings, Plumbing School (shop work), Gymnasium, Girls' Club, Drawing, Picture Loan, Dramatic Class.

*Thursday.*—Dressmaking (adults), Girls' Gymnasium, Boys' Club, Mothers' Meeting, Printing (shop work), advanced.

*Friday.*—Plumbing School Lectures, Boys' Gymnasium, Embroidery.

*Saturday.*—Songs and Games, Kitchen-Garden, Sewing School, Illustrated Lectures.

Day Dressmaking Class, nine months' course, 9 A.M. to 4 P.M. every week day except Saturday.

Playroom for little ones five afternoons.

Classes in Dressmaking, Sewing, Mending, Darning, Dolls' Dressmaking, Fancy Paper Work, etc., for school girls afternoon and evening.

Reading Room open every evening. Public baths every day from 8 A.M. to 8 P.M.

Samuel F. Hubbard, *Superintendent*. Residence, 73 Pinckney Street.

Horace L. Channell, *Assistant*. Residence, 20 Parmenter Street.

*Unity Church, South Boston, Dorchester Street, near Dorchester Avenue.*

*Sunday.*—Sunday School, 11 A.M. Preaching Service, 7.30 P.M.

*Monday.*—Lend-a-Hand meets in the parsonage, 7 P.M. Young People's Social Club, 8 P.M.

*Tuesday.*—Busy Bees, for children, 4 P.M. Teachers' Meeting, fortnightly.

*Wednesday.*—Women's Union, 2 P.M.

*Thursday.*—Mutual Helpers' Flower Mission during July and August, 11 A.M.

*Friday.*—Boys' Club, 7 P.M.

Recreation School during six weeks of Summer.

Rev. C. A. Langston, *Minister*. Residence, 381 Dorchester Street.

*Morgan Chapel, corner of Shawmut Avenue and Corning Street.*

*Sunday*.—10.00 A.M., Prayer and Praise. 10.30, Preaching. 11.30, Sunday School. 2.45 P.M., Cottage Meetings. 6.30, Epworth League. 7.30, Evangelistic Meeting.

*Monday*.—9 to 12, Kindergarten. 7 to 6, Nursery. 9 to 12, Bureau of Employment and Information. 9 to 9, Free Reading Room and Baths. 9 to 5, Co-operative Industrial Work. 7.30 to 8.30, King's Daughters. Afternoon and Evening, Music Classes.

*Tuesday*.—9 to 12, Kindergarten. 7 to 6, Nursery. 9 to 12, Bureau of Employment and Information. 9 to 9, Free Reading Room and Baths. 9 to 5, Co-operative Industrial Work. 7.30 to 8.30, Class Meetings.

*Wednesday*.—9 to 12, Kindergarten. 7 to 6, Nursery. 9 to 12, Bureau of Employment and Information. 9 to 9, Free Reading Room and Baths. 9 to 5, Co-operative Industrial Work. 7.30 to 9.30, Total Abstinence Guild.

*Thursday*.—9 to 12, Kindergarten. 7 to 6, Nursery. 9 to 12, Bureau of Employment and Information. 9 to 9, Free Reading Room and Baths. 9 to 5, Co-operative Industrial Work. Afternoon Music Classes. 7.30 to 9, Ladies' Home Culture Circle, second Thursday. 7.30 to 9, Epworth League and Church Social, fourth Thursday.

*Friday*.—9 to 12, Kindergarten. 7 to 6, Nursery. 9 to 12, Bureau of Employment and Information. 9 to 9, Free Reading Room and Baths. 9 to 5, Co-operative Industrial Work. 7.30 to 8.30, Prayer and Conference Meeting.

*Saturday*.—10 to 12, Industrial School. 7 to 6, Nursery. 9 to 12, Bureau of Employment and Information. 9 to 9, Free Reading Room and Baths. 9 to 5, Co-operative Industrial Work. 8 to 11, Saturday Night Concert and Rescue Work.

Rev. E. J. Helms, *Minister*.

Rev. J. L. Seaton, *Assistant*. Residence, 72 Mt. Vernon St.  
George Gamlin, *Janitor*.

*Parker Memorial, corner of Berkeley and Appleton Streets.*

*Sunday*.—Evening Services, 7.30, conducted by Rev. Burt  
Estes Howard. To January 1, 1900.

*Monday*.—Millinery, Printing, Gymnasium for Young Men,  
Young Men's Club. Evenings.

*Tuesday*.—Boys' Brigade, Cooking, Wood Carving and Car-  
pentering, Printing, Gymnasium for Young Women,  
Young Men's Club, Mothers' Club. Evenings and after-  
noons.

*Wednesday*.—Children's Work, carried on by Agape Club,  
Dressmaking, Printing, Gymnasium for Young Men,  
Young Women's Club, Lectures. Evenings and after-  
noons.

*Thursday*.—Sewing, Millinery, Cooking, Gymnasium for  
Young Women, Young Men's Club. Evenings and after-  
noons.

*Friday*.—Dressmaking, Wood Carving and Carpentering,  
Gymnasium for Young Men, Entertainments. Evenings.

*Saturday*.—Embroidery, Painting, Piano and Elocution, car-  
ried on by the Sphinx Club, Library and Paper Work,  
Girls' Club, Young Men's Club. Forenoons, afternoons,  
evenings.

The building is open from 9 A.M. until 10 P.M.

Visitors are welcome at any hour of the day after 9 A.M.

Rev. John McDowell, *Minister and Superintendent*, (be-  
ginning January 1, 1900).

Miss Flora M. Whipple, *Assistant Superintendent*. Resi-  
dence, 14 East Brookline Street.

Wendell Phillips Getchell, *Janitor*.

## Visiting Committees, 1899-1900.

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### COMMITTEES TO SERVE TWO MONTHS.

The Delegates are earnestly requested to observe the following suggestions as far as possible:—

1. That the body of Delegates from each church be invited to organize for the purpose of increasing interest in the Fraternity and augmenting its resources, each delegation adopting such plans as may best accomplish its purposes.

2. That hereafter each of the Visiting Committees of the Delegates visit during the successive months in such manner that there shall be two committees visiting each month.

3. That the Visiting Committees be requested to arrange their work so far as possible in such a way that at least one member of the committee shall be able to make a thorough report on each chapel.

4. That the delegates be earnestly invited not to confine their visits to their regular months, but to visit work in which they are interested at other times.

#### *October and November.*

FRANCIS L. COOLIDGE.

WALTER JENNEY.

HENRY W. FOOTE.

FREDERIC H. NAZRO.

GEORGE B. LIVERMORE.

#### *November and December.*

GEORGE C. POWERS.

DUDLEY R. CHILD.

A. A. RICHARDSON.

B. H. JONES.

#### *December and January.*

WILLIAM L. PUTNAM.

WILLIAM P. FOWLER.

RUSSELL FESSENDEN.

COURTENAY GUILD.

HENRY F. HOWE.



*January and February.*

FREDERICK O. NORTH.  
W. CARROLL POPE.

CHARLES B. BEDLINGTON.  
E. PEABODY GERRY, M.D.

*February and March.*

EDWARD C. BRADLEE.  
G. ARTHUR HILTON.

W. W. BLACKMAR.  
JOHN CAPEN.  
MISS CAROLINE P. CORDNER.

*March and April.*

FRANCIS P. SEARS.  
SIDNEY K. CLAPP.

EARNEST JACKSON.  
MISS EVA CHANNING.  
BENJAMIN M. JONES.

*April and May.*

C. W. SPARHAWK, M.D.  
MISS BERTHA D. EATON.

FRANK W. KROGMAN.  
ALBERT H. WHITE.

*May and June.*

MISS ELLEN M. LEE.  
EDWARD W. BREWER.

CHARLES B. WETHERELL.  
FREDERICK J. WHITE.

*June and October.*

ARTHUR W. CHESTERTON.  
MRS. SIDNEY SMITH.

HENRY OTIS CUSHMAN.  
MRS. G. DE COLIGNY.

No assignments are made for July, August and September, but delegates are urged to inspect the summer work at their convenience.

## HISTORY, AIMS, AND METHODS.

**D**R. JOSEPH TUCKERMAN began his labors as a minister-at-large in Boston, in 1826. He was at first supported by individual contributions. In 1827, his work was taken in charge by the AMERICAN UNITARIAN ASSOCIATION, and regular reports were made to that body. It was found desirable to place this growing work on a different basis, and the Association transferred its supervision to what is now known as the BENEVOLENT FRATERNITY OF CHURCHES, which has carried on the enterprise ever since. This body was founded in 1834, by delegates from the Unitarian Churches of Boston, and incorporated in 1839. To-day it represents the distinct organized work of the Unitarian denomination in Boston, through the several channels of philanthropy, education, worship, and free church privileges. It aims to be in every true sense a Ministry-at-Large. The churches representing the "Fraternity" are situated at widely contrasted localities in the city; and in each case the plan is carried out of fitting the activities to that particular region. In this way the ideas and the money are made to operate in a varied manner, calculated to meet the diverse needs of this growing community.

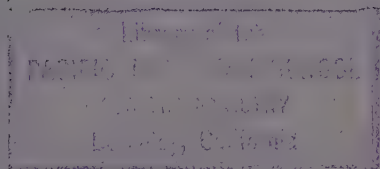
A summary of the different methods employed in carrying out our plans would contain nearly everything that comes within the scope of Christian civilization. We carry on industrial training, kitchen gardens, gymnasiums, reading rooms, dressmaking, and all modern helps to good citizenship. On the other hand, we maintain preaching, Sunday Schools, pastoral relations with the sick and poor, and whatsoever belongs to a living Christian church. It is the "Fraternity's" province to care for the churchless, whether rich or poor; and it seeks to provide facilities for

the people who are either indifferent to church life and work or have become alienated. In other words, it seeks by a flexible and all-around manner to be the Ministry-at-Large of the Unitarian churches of Boston, fulfilling for them and with them many most important duties. The means for this wide and varied work are provided by funds which have been steadily growing through bequests since the "Fraternity's" origin, and also by annual donations from most of the Unitarian churches in the city of Boston. The conduct of its affairs has been so discreet in the past that it has won confidence from all sources. Although under the auspices of the Unitarian churches, it is unsectarian, and aims to instil those truths which lead to character, and to spread those influences that tend to create self-respect, self-support, and genuine Christian faith. Some of our best-known leaders in religious and moral movements have been associated with this organization, such as Channing, Gannett, Henry Ware, Parkman, Barrett, S. K. Lothrop, Robbins, Starr King, J. F. W. Ware, Henry P. Kidder, Charles Faulkner, Rufus Ellis, and many others of the clergy and laity equally well-known. Recognizing the claims and opportunities of modern life in a city like Boston, the "Fraternity" wishes to preserve all the merits of the past ways of carrying on missionary work, and to add thereto new methods and enlarged plans.





ACT OF INCORPORATION AND  
BY-LAWS OF THE BENEVOLENT  
FRATERNITY OF CHURCHES IN  
THE CITY OF BOSTON







ACT OF INCORPORATION

AND

BY-LAWS

OF THE

**Benevolent Fraternity of Churches**

IN THE CITY OF BOSTON.

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Please preserve and transmit this copy to your successor  
in the Board of Delegates.

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BOSTON:  
JOHN WILSON AND SON.  
*University Press.*  
1900.



# ACT OF INCORPORATION.

---

## Commonwealth of Massachusetts.

*In the year one thousand eight hundred and thirty-nine.*

---

### AN ACT

TO INCORPORATE THE BENEVOLENT FRATERNITY OF  
CHURCHES IN THE CITY OF BOSTON.

*Be it enacted by the Senate and House of Representatives in  
General Court assembled, and by the authority of the same,  
as follows:*

SECTION 1. — Samuel Greele, Elijah Cobb, Henry B. Rogers, Samuel Barrett, and S. K. Lothrop, their associates and successors, are hereby made a Corporation, by the name of the Benevolent Fraternity of Churches in the City of Boston, with all the powers and privileges, and subject to all the duties, restrictions, and liabilities, set forth in the forty-fourth chapter of the Revised Statutes.

SECTION 2. — Said Corporation may hold real and personal estate, which shall not exceed five hundred thousand dollars, exclusive of the chapels belonging to it, and the land on which they stand, to be appropriated to the moral and religious instruction and the improvement of the poor and persons who have no usual place of religious worship in the City of Boston and vicinity.

House of Representatives, February 16, 1839.

Passed to be enacted.

R. C. WINTHROP, *Speaker*.

In Senate, February 19, 1839.

Passed to be enacted.

M. LAWRENCE, *President*.

February 19, 1839. Approved.

EDWARD EVERETT.

A true Copy. Attest:

J. P. BIGELOW, *Secretary of the Commonwealth*.

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*The charter as printed above represents amendments which were made in Section 2, as follows:—*

*One in 1892: see Chapter 172 of the Acts of that year; and also March 17 and May 19, 1894: see Acts of that year, Chapters 135 and 411.*



# BY-LAWS

OF THE

## BENEVOLENT FRATERNITY OF CHURCHES.

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### ARTICLE I.

#### OBJECT.

The object of the Benevolent Fraternity of Churches shall be the moral and religious instruction and the improvement of the poor and persons who have no usual place of religious worship, in the city of Boston and vicinity, by the support of a Ministry at Large, and by such other means as may be thought advisable.

### ARTICLE II.

#### MEMBERS.

SECT. I. — The Corporation shall consist of such persons as shall, from time to time, be chosen members thereof by the religious societies in Boston associated for the support of the Fraternity, or by voluntary associations within the same, organized for that purpose.

SECT. 2. — Societies or voluntary associations within the same, which are entitled to elect Delegates, as members of this Corporation, shall be considered branches of this body, with power to organize themselves as they may deem best. Each of them may choose five persons, who shall be members of this Corporation for one year from the First Sunday in May, and until others shall be chosen and qualified in their stead. The election of members shall be made annually, on or before the First Sunday in May, by the respective branches acting as religious societies, or by members within the same acting as a voluntary association as aforesaid, and in such manner as they may deem advisable.

SECT. 3. — After each election the respective branches shall notify the fact, in writing, to the Secretary of this body, on or before the First Sunday in May ; and such notice shall be deemed sufficient evidence of the right of the parties named therein to be members of this Corporation.

SECT. 4. — Any religious Society in Boston, or voluntary Association within the same, may become a member of the Fraternity by invitation of the Corporation ; and whenever any such Society or Association shall desire to connect itself with this Institution, and shall apply to the Executive Committee to be received as a branch, it shall be the duty of the Committee to lay the application before the Corporation ; and in case two-thirds of the members shall vote in favor of the application, or shall

express their assent thereto in writing, said Society or Association shall be entitled to choose Delegates as above described, who, when chosen, and their successors, shall also be members of the Corporation.

SECT. 5. — In case any one of the Societies or Associations belonging to this Fraternity shall refuse or neglect, for two successive years, to contribute to the support of the Institution, the Delegates from such Society or Association shall cease to be members of the Corporation ; and whenever any Society, sending Delegates, shall desire to withdraw from the Fraternity, it may do so on giving notice of its purpose to the Executive Committee ; and their Delegates shall thereupon cease to be members of the Corporation.

### ARTICLE III.

#### OFFICERS.

SECT. 1. — The officers of the Corporation shall be a President, Vice-President, Treasurer, and Secretary. There shall also be an Executive Committee, consisting of twelve persons, four of whom shall be the officers above named. They shall all be chosen by ballot ; and shall hold their offices for one year, or until others shall have been elected and qualified in their stead.

SECT. 2. — It shall be the duty of the Executive Committee, of whom five shall be a quorum, to direct and superintend the affairs of the Institution,



and to devise, mature, and execute measures by which its objects may be advanced. They shall have power to appoint and remove the Ministers at Large, and establish rules and regulations for the conduct of the Ministry in all its parts. They shall have the general custody and care of the Chapel-buildings and other property of the Corporation, and shall manage, invest, and dispose of its funds, and receive and collect donations and bequests; but no sale or transfer of any of the real property of the Corporation, except assignments of mortgages, shall be made unless the same be authorized by a vote of a majority of the entire membership of the Corporation, at a meeting called for the purpose.

The Executive Committee, at each stated meeting, shall make a Report of their doings during the previous quarter to the Corporation, which may review, disapprove, alter, or annul the same, except in cases in which the validity of contracts would be affected, or instruct the Committee in respect to any future measures, or offer thereon any suggestion or recommendation they may see fit.

The Executive Committee are authorized to fill, for the remainder of the year, any vacancies in the same that may occur before the Annual Meeting.

SECT. 3. — The Treasurer shall have the charge and care of the finances; shall collect and receive all moneys, and shall keep the same on deposit in a bank designated by the Executive Committee, in the

name of the Corporation, and shall dispose thereof as shall be ordered by the vote of the Committee ; and at the Annual Meeting, and at all other times when required, he shall render a full account of the pecuniary concerns of the Institution. The Treasurer shall be exempt from all ordinary duty as a delegate, and from service on Sub-Committees, except that of Finance.

SECT. 4. — The Secretary shall keep a record of all the proceedings of the Corporation and of the Executive Committee, have charge of all their books and papers, give notice of their respective meetings, prepare the Quarterly and Annual Reports, and conduct the correspondence. He shall also, two weeks before the First Sunday of May, give notice to the Secretary of each Branch of the Fraternity of the time when its Delegates must be chosen.

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## ARTICLE IV.

### MEETINGS.

SECT. 1. — The Annual Meeting of the Corporation shall be held on the evening of the First Sunday in May, at which the Executive Committee shall make a full Report of the affairs of the Institution during the year ; and the organization for the year shall take place.

SECT. 2. — Stated meetings shall be held on the evenings of the Second Sunday in October, the Second Sunday in December, and the Second Sun-

day in March, for other business. At the meeting in March a Committee shall be appointed to nominate a list of officers to be balloted for at the Annual Meeting ; also a Committee to examine the accounts of the Treasurer for the current year.

SECT. 3. — The Executive Committee may call special meetings of the Corporation whenever, in their opinion, it is expedient ; and it shall be their duty to call one whenever requested to do so by ten members of the Fraternity.

SECT. 4. — Whenever it shall be deemed expedient to hold a public meeting of the Fraternity, it shall be the duty of the Executive Committee to assign the time and place, and make all the necessary arrangements for said meeting.

SECT. 5. — The place and hour of each meeting shall be determined by the Executive Committee, and notice thereof shall be seasonably sent to every member.

SECT. 6. — Nine members shall be necessary to constitute a quorum for the transaction of business.

SECT. 7. — Every meeting of the Corporation shall be opened with prayer.

SECT. 8. — The Executive Committee may, at their discretion, invite the Ministers at Large, and any other persons they may see fit, to attend any meeting of the Corporation ; and individuals so invited may express their views upon any subject brought before the meeting, but shall not be allowed to vote thereon.

SECT. 9.—The rules of parliamentary usage shall be observed in respect to precedence of motions, orders of debate, etc.

SECT. 10.—There shall be no voting by proxy at meetings of the Corporation, except on questions relating to the sale of real estate, on which members may vote by proxy duly authorized in writing. But no person not a member of the Corporation shall be entitled to act as proxy.

## ARTICLE V.

### MINISTERS.

The Ministers at Large shall conduct the operations of the Ministry, under the general direction of the Executive Committee. During the second week of April annually, and at all other times when requested, each minister shall make to the Committee a written Report of his proceedings, and the state and progress of the ministry under his charge, for the preceding year.

## ARTICLE VI.

### RIGHTS OF BRANCHES.

The religious Societies or Associations by which the members of this Corporation are elected, or any one of them, may at any time instruct their Delegates to approve or disapprove any measure of the Corporation ; and, whenever it shall appear desirable

to obtain the opinion of said Societies or Associations upon any subject, the Delegates shall lay the same before them respectively, and report the result to the Executive Committee.

## ARTICLE VII.

### AMENDMENTS.

Any amendment in these By-Laws, proposed at one meeting, may be made at a subsequent legal meeting by a vote of two-thirds of the members present ; provided that, in the call for the meeting, notice shall be inserted that an Amendment of the By-Laws is to be acted upon.





# The Benevolent Fraternity of Churches in the City of Boston    A Ministry at Large

## **Annual Reports 1900**

With Historical Sketches

List of Officers and Delegates

Chapel Bulletins



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SIXTY-SIXTH  
ANNUAL REPORT

OF THE

EXECUTIVE COMMITTEE

OF THE

BENEVOLENT FRATERNITY OF CHURCHES

IN THE CITY OF BOSTON

WITH THE REPORTS OF THE MINISTERS-AT-LARGE

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BOSTON:  
L. H. LANE, BOOK PRINTER,  
97 OLIVER STREET.  
1900.

## Executive Committee.

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REV. THOMAS VAN NESS . . . . .	<i>President.</i>
REV. JAMES EELLS . . . . .	<i>Vice-President.</i>
WILLIAM P. FOWLER . . . . .	<i>Treasurer.</i>
REV. EDWARD A. HORTON .	<i>Secretary and Executive Agent.</i>
FRANCIS L. COOLIDGE . . . . .	} <i>Directors.</i>
EDWARD C. BRADLEE . . . . .	
REV. HOWARD N. BROWN . . . . .	
GEORGE C. POWERS . . . . .	
COURTENAY GUILD . . . . .	
FREDERICK O. NORTH . . . . .	
HENRY O. CUSHMAN . . . . .	}
REV. F. S. C. WICKS . . . . .	

# ANNUAL REPORT

OF

## THE EXECUTIVE COMMITTEE.

---

To the Benevolent Fraternity of Churches in the City of Boston :

GENTLEMEN, — Your Executive Committee presents herewith the sixty-sixth Annual Report.

Organized religion is meeting two severe tests at the present time. How can it reconstruct its old theology to satisfy modern thought, and in the next place, what can it do to develop practical Christianity? With the first problem the Benevolent Fraternity of Churches has very little concern. It does not deal in creeds but embodies a simple basis of Christian doctrine which is both inclusive and progressive. But in the second consideration the Fraternity of Churches has a deep interest. Our ministry-at-large represents applied Christianity as contrasted with theoretical religion. While we are not called upon to decide what is heretical, orthodox, or apostolic, we are summoned to prove by our work that we are wise in our day and generation, true to our trusts and to our gospel. In view of the great changes in society and the secularizing of modern life, these tasks set to us are not by any means small. We have often felt the hardships which spring from the hostile attitude of the people at large toward the churches. But even our educational and philanthropic work finds frequent opposition owing to the widespread assumption on the part of those who need help, that they have the right to demand a great deal from the more favored, without any necessary

return. Even what is called Altruism, noble as it is, has its grave dangers. There can be too much done for others, when others should do more for themselves.

The leading precepts of our ministry-at-large in all its channels are these : self-respect, self-support, self-control. Altruism, Socialism, or any spirit of brotherhood can do nothing better than to foster such traits of character. This is the true fraternity of human-kind in which individuals are brought up to their best for the good of the whole. It would be easy for us to bring forth at an Annual Meeting a list of large expenditures, lavish gifts of clothing and food, and benefactions many. Some missionary organizations in this City enumerate the number of tracts distributed, visits made, garments bestowed, baskets of coal delivered, number of meals furnished, and the thoughtless public often applaud such seeming Christian generosity. Some of it may have been most worthily bestowed, but it is safe to say a great part was waste and injury. The Fraternity of Churches seeks the golden mean. It will not refuse actual aid in needy cases, neither will it seek such a channel as its chief reason for existence.

All this means that our organization cannot compete with others which have sensational features. Our report must necessarily tell of natural and wholesome agencies which belong to human life, as the sunshine and fresh air and genial rain form the great elements in Nature's harvest.

It seems to our Executive Committee wise to state briefly why, in particulars, the Fraternity of Churches has some special limitations which ought always to be borne in mind.

The Fraternity of Churches is a large representative body. Its administration is conducted not by one element but through many sources. There must always be a great deal of consultation in which many rights and preferences must be considered. An organization which includes delegates from eleven or twelve city churches must often move slowly, and pass through earnest discussion before reaching definite results.

This is often annoying to those who desire rapidity, but there is no alternative, and we should always bear in mind that perhaps on the whole the deliberation of many and a prolonged canvass of facts may bring the best final outcome.

It must be recalled also that we have the welfare of more than one mission in our keeping. Justice demands that we deal justly and wisely with each and all. Where a philanthropic movement starts with only one activity, there is a gain of concentrated aim and vigor. Whatever resource is available pours into this single channel. But in our case support must be allotted with care, and no one enterprise allowed to overshadow the others. In the administration of affairs your Executive Committee is constantly required to shift its point of view. What is right and good for one chapel may not be of equal advantage for another. Discrimination and wise judgment are in constant demand. We simply mention this to bring to mind the complexity of our work over which there must continuously preside an impartial and sagacious supervision.

Again, the Fraternity of Churches is often unfairly compared with other movements. Like things must be compared with like. Some new ideas take root and grow very speedily, much to the admiration of the public. It may be asked why the Fraternity of Churches is not more conspicuous and marked. The comparisons are not along similar lines. Our ministry-at-large plans not for a day but for an extended future. It deals not with one phase of human needs, but with a diversity of wants. Our object is not quick results, but good ones. We seek the repute which comes from a permanent influence rather than the notoriety which follows transient excitement.

It must be remembered, also, that our investments and many of our duties lie in old localities. They cannot be torn up by the roots in any quick manner. If the transfer of a chapel at any time seems tardy, it is often because of senti-

ment and complications not to be set aside hastily. What is called the "moral effect " enters constantly into our consultations. We cannot disengage ourselves from the wishes of those who supply the money and leave the bequests from whence we draw financial strength. We are not permitted to consult an abstract plan alone, but we must obtain the verdict of persons and churches who sometimes have a very strong objection to the proposed course of action. If we retreat from old localities, the public often erroneously assumes that we made a failure, forgetting the splendid record of past years. People do not take into consideration changes of population and the coming in of foreign nationalities. In other words, if our properties could be easily moved and were on wheels, we might find one important limitation removed. But as it is, the obligation laid upon us by age, associations and sentiment fill a large place in our deliberations.

We may say as a final qualification that the Fraternity of Churches is constantly deterred from occupying valuable points of vantage in the suburban region because of its mission character. The first impulse is often to suggest that we sell some chapel and go into the New Boston. But go where we may, the church rebuilt is a mission church. It offers the advantage of a free place of worship, it responds to the needs of the churchless ; it provides a friend and pastor for the poor ; but by virtue of doing this, it also fails to attract the well-to-do and the prosperous. We cannot expect with the present social differences to accomplish both objects. Therefore, we are brought face to face with the limitations of all new plans. Long as we may to see new Unitarian Churches take the place of vanished ones, we can hardly expect the Fraternity of Churches to meet this demand. We are the missionary body of the Unitarian Churches in Boston. So we have a definite scope, beyond which it is about impossible to pass.

As an offset to these qualifications we ought never to lose

sight of our advantages which after all should be the first in our view.

We have a past and it is most creditable. We have resources, and they have accumulated by the loyal generosity of men and women faithful to our cause. We have had leaders, and have them today, whose names are synonymous with whatsoever is humanitarian and Christian in the broadest sense. Our roots run deep down into the soil of New England character and Christianity. We ought to draw from such ample source constant inspiration and justifiable pride that cannot fail to inspire us with courage in the midst of our doubts and troubles. Such a stream must be one with increasing volume, freshening the years and beautifying the waste places of human affairs.

We can also turn with satisfaction to an undeviating standard and a high ideal. Whatever may be our doubts upon special problems, there is no shadow of uncertainty as to our main object. There is no other organization in Boston which carries exactly our title of ministry-at-large, or lifts on high the broad banner to which we give our allegiance. Unsectarian and yet Christian ; inclusive and yet centralized ; progressive and yet representative of the past. Humanity is our parish and our ecclesiastical ties are measured only by the needs of the community.

We have a further advantage in the combination of persons and principles. Our organization is made alive by representatives who are greater than the machinery which they superintend. We are not simply a church or a bureau or a corporation. We are supposed to be principles in action. We are ideas translated into brotherhood expression. So far as possible we reduce the cold mechanical touch of abstract philanthropy and increase the human touch of love and sympathy. We believe that the best political economy calls for this union in a community such as ours.

There is also found cheer in considering that our ranks are



filled from the laity and from the clergy. Our common work is shared by both. These ought to provide a symmetry in form not possible under other circumstances. The thrift and sagacity of the laical mind joined with the enthusiasm and spiritual quality of the minister. Further, men and women in the paid and volunteer departments round out the wide array of factors. It would seem as though every point of contact ought to be reached by this varied material. It is a complete circle.

Finally, what is more inspiring than to reflect that the Fraternity of Churches is the arm of the Unitarian parishes? This is a most honorable office, and we have a right to see in it a significance of dignity and encouragement. It is our right to call upon these strong churches for their loyal support and their constant co-operation. On the other hand, as we go forth to represent them in the thronged quarters of the city, there should come to us a sense of representative value and messenger greatness. We do our work in the name of hundreds of noble men and women. We are extending the helping hand from many historic churches. We are honored by serving as the chosen channel for the good-will and Christian love of the pulpit and pews of these important parishes.

Now let us turn to a brief survey of the separate chapels. The reports of our ministers-at-large on the whole are very gratifying. We have arranged that each report shall be prefaced by a short historical account, thus furnishing to all readers interesting facts with regard to the origin and growth of our several missions.

WASHINGTON VILLAGE.—The most important event in our transactions since the last Annual Meeting has been the radical change at Washington Village. The main facts were stated at the Quarterly Meeting in March. Unity Church has been sold to the Roman Catholics, possession to be given the first of July. A lot has been secured on East Cottage street near Dorchester avenue for a new church, and excava-

tions are already begun. The general plans have been accepted and the architect is busily maturing the details for the contractors. We hope to have the structure finished and ready for occupancy in October. The cost of the land and new church will not be much more than what was paid to us for the old property. Rev. Mr. Langston has resigned, to accept a pastorate in Atlanta, Georgia. His successor was speedily found in Rev. H. H. Saunderson, who began his duties on the first of April. There was no interregnum. In this way we have tried to make sure that the little flock at Washington Village was kept in good courage and properly cared for during this transition time. Mr. Saunderson has been settled at Waverley, Massachusetts. He comes highly commended by those who know him best. We consider this movement very cheering and hopeful. Unity Church has been languishing for some time, owing to the great changes in the population. With this new lease of life, we have reason to expect a larger Sunday School, additional families and a sphere of usefulness for many years to come.

MORGAN CHAPEL. — Your Executive Committee has done everything in its power to push forward the reconstruction of Morgan Chapel. For over a year we have recorded votes showing our willingness to do what seemed reasonable on our part. The Methodists have been anxious to see the rebuilding carried out, but on consulting the Young Men's Christian Association, a decision has been reached by the Directors of that organization expressing unwillingness to have a mortgage placed on the property for the purpose in view. The Fraternity has not felt willing to take its own money as a loan or to involve its finances in any way in carrying out this proposition. We are seriously considering the question of going to the courts and asking for a mortgage on the property to the extent of thirty thousand dollars (\$30,000) for the purpose of rebuilding. Our action will be decided very soon. The Methodists and Unitarians have spent thousands of dollars

in prosecuting the legitimate work of Morgan Chapel, and carried everything with a broad earnest spirit. Mr. Helms has returned to his post of duty, assigned by the New England Conference for another year, and Mr. Seaton has been secured as an assistant, to be paid by the Methodist Missionary Association of Boston. During Mr. Helms' absence under the provision of a scholarship of the Boston University, studying philanthropic and reform matters in Europe, the work has gone on about the same as before. The chief difference is seen in the diminished attendance at the meetings, but this will be remedied without doubt as Mr. Helms enters again into his work. Miss French, Miss Emmons, Mr. Gamlin have made good record of their fidelity during the past year.

NORTH END UNION.—The North End Union has pursued its usual course. The various departments can be reported as at about the customary vigor and excellence. A high grade printing class has been formed, intended for instruction in only those more advanced phases of the art in which there seems to be a great deficiency. At the North End Union we have the most complete expression, in our circle of work, of expert training. The local Directors, specially the ladies, Miss Frothingham, Miss Mason and Miss Perry, have applied themselves with great zeal to their important duties. Their aim has been constantly to carry the standard higher. How great an influence intelligent training has upon character is becoming more and more recognized. The power of what is called eye-mindedness by Dr. W. T. Harris, as contrasted with ear-mindedness, comes out very fully at the North End Union. The moral results we wish to accomplish among the young people in such a part of the City, cannot be reached by talk alone. There does not enter through the ear such conviction as through the eye. To see, to do, to behold results lead on to character-making. The will is often the best friend of the brain, because it brings higher thoughts to a focus and nerves the irresolute mind to a decision. Besides,

what one actually creates in carving, drawing, clay-modelling, the making of a dress, or the fashioning of a plumber's joint, —is a source of encouragement and gratification. It is possible that the plumbing school so well known at the North End may not long continue. It was a pioneer in its way, and has been self-supporting and productive of good results. But the Mechanics Charitable Association proposes, at this late day, to do what it ought to have undertaken long ago. It will establish trades schools the coming winter, and desires to have a plumbing department. We have had conferences with the committee of the Mechanics Association to adjust our relations and to see that, if we do close the plumbing school, it shall be done with due consideration for what we have accomplished in the past. Mr. Hubbard, Mr. and Mrs. Channell, with all the associate workers, have been faithfully at their posts the past year.

PARKER MEMORIAL.—The history of Parker Memorial is somewhat eventful. Mr. Wordell, as Superintendent, ended his services in August. Rev. Burt Estes Howard preached for three months on Sunday evenings, the church work being carried on under the supervision of Miss Whipple and the Executive Agent. Rev. John McDowell of Leeds, England, was called to serve as minister and assumed the pastorate the first of January of the current year. His term of duty ended the first of this month, he having occupied the post for four months. During these vicissitudes the regular work has gone forward with very little alteration. The classes have been full and well conducted, and the general welfare of the philanthropic and educational departments has been the same as heretofore. But in other directions there has been a falling away. The Sunday evening services ran down continuously until they numbered only about twenty-five. The lectures have somewhat suffered in numerical attendance, while the young men's club has failed to prosper. The Rev. Mr. McDowell, it seems, had expected a different field and differ-

ent duties. His tastes and training have not fitted him for an aggressive sphere of activity. Accordingly it was deemed wise for all concerned that he should withdraw, but in view of the heavy expenses he has incurred, it was thought just that his salary should be paid in full to the thirty-first of December of 1900. Perhaps all this variety of experiences at Parker Memorial was the only way in which we could arrive at a wise and unanimous conclusion. It will now be necessary for your Executive Committee to make a fresh study of the situation and grapple afresh with the difficulties. Meanwhile, the activities at Parker Memorial, as heretofore conducted, will be maintained, and we trust somewhat enlarged. There need be no discouragement over this particular matter. We are only taking our share with many other institutions at the South End in the strenuous struggle for a healthy existence. Other neighboring institutional centres are more troubled than are we; the only reason why larger outward prosperity belongs to some of our neighboring institutions in that locality lies in the fact that great sums of money are poured into them from outside sources. It must be remembered that we are scaling our expenses down to what we consider just and right, taking into consideration not only Parker Memorial, but all the other mission churches we have in charge. The summer work will be fuller than ever, and we trust to be able to report to you in the autumn a satisfactory plan for the ensuing year. Miss Whipple and Mr. Getchell, the volunteer workers from the Second Church, Newton and other places, together with the paid instructors, have wrought diligently and should be commended.

BULFINCH-PLACE CHURCH.—Bulfinch-Place Church always receives about the same comment, owing to its well-organized and inherited habits. While Mr. Winkley and Mr. Eliot are together, surrounded by the usual working forces, the story would naturally be very much the same from month to month. The worshipping congregations have attended in about the

same number of late years. The Sunday School is a little larger. The Young People's Guild has had more life and usefulness the past year than ever before. The amount of neighborhood visiting has been increased through Miss Stokes; and in Miss Jones, successor to Miss Merrill, all the people, specially the young, have found a genial and cheering friend. Rev. Mr. Shurtleff continues his valuable volunteer help as assistant-minister. Mr. Eliot in his report refers, for the first time in this public way, to the growing feeling that the location is outgrown. This sense of restlessness is sure to come upon our chapels at one time or another. As the familiar people and surroundings pass away and a location becomes choked up with a heterogeneous humanity, the ministers and workers long for some more congenial spot. Mr. Eliot suggests this as only a preliminary word; for several reasons there is no probability that we shall do anything in this direction for the present, even if there were not sufficient inevitable changes that press upon us in other chapels. We are not likely to move from Bulfinch Place till the urgency is made more clear. But all this shows again vividly that those who form a congregation come from a great radius. What we call neighborhood work is very slight wherever we examine in the city, and we refer to other denominations as well as ourselves. Tremont Temple (Baptist) draws its great congregation from a radius of 20 miles. The Church of the Good Shepherd, on Cortes Street (Episcopalian), maintains its life by drawing its sinew and strength from the Back Bay and the remote South End. Rev. B. Fay Mills did not create a neighborhood ministry; the cards sent in representing his constituency (between three and four hundred names) represent all parts of the city and many towns outside. All this we state simply to modify the sanguine views of some who think that because a given locality contains a great many people that necessarily it furnishes opportunity for a church. On the whole, we have gained rather than lost the past five years



at Bulfinch-Place Church in neighborhood influence and support. The lodging houses are hard to capture, but Mr. Eliot and his visitors have done their best and at least secured a goodly number of children and through them some parents. But we must never lose sight of the fact that not all are agreed as to what a Fraternity Chapel should actually do and just what its relations ought to be to a neighborhood. Many of our best supporters think that the Fraternity work should be broadcast ; wide service without regard to the creation of a parish ; wherever planted we are to serve anybody and everybody. Others desire a greater organized condition, with close multiplied ties in the immediate vicinity. It is evident that we cannot accomplish the latter completely, so there will have to be a mingling of the two ideas, with a leaning to the general, diffused service. Mr. Winkley's health continues about the same ; he preaches occasionally, and Mr. Eliot has been at his post without any intermission the past year, except for the summer vacation.

IN GENERAL.—Referring to general matters, it is a pleasure to have from the Treasurer such a gratifying report. Mr. Fowler will give you the details of our expenses and income, with a sum left over on the right side. This has not occurred for some years. We have received the following bequests : From the estate of Mr. R. C. Billings, eighty-five hundred dollars (\$8500) ; from the estate of Rev. R. C. Waterston, the sum of five thousand dollars (\$5000) for the Poor's Purse. It will be noticed when the Treasurer reads his report that our bequests are not counted in the current accounts, so that the balance on hand, over and above our expenses, comes from regular sources.

Following the arrangement of last summer the Fraternity of Churches will join with the Church of the Disciples, Roxbury First Parish, and South Congregational Church in holding union free services at Dr. DeNormandie's Church. This has been found satisfactory, the attendance being fairly good

for the hot season. Our part in it is justified by the claims upon us to provide free public worship for the people. There is no South End Church of our faith which offers to serve in this way, at that locality.

We have met with very kind treatment from the present City Hall administration, so that for our open-air meetings on Boston Common we are to have a better location. Indeed, with an unusual generosity, Mayor Hart, through his Secretary, Mr. Ernst, offered any location on Boston Common we might choose. Our preaching point will be known the coming season as the fifth tree from the Charles Street Mall on the Beacon Street Mall. The attendance last summer averaged about one hundred and fifty to two hundred; ministers were very ready to speak, except in August, when the supply ran somewhat short. There is an impression through the City that we have contributed somewhat to an increase of dignity and order among these peculiar gatherings. This will be the sixth continuous season of our work on the Common.

In response to a vote passed at one of our Corporation meetings, three or four of our churches held meetings to consider the needs and objects of the Fraternity of Churches. The claims and scope of our ministry-at-large were set forth at the Church of the Disciples, the South Congregational Church and the First Church. Possibly similar meetings have been held at other places, but they have not been reported to our Board. We trust that this annual custom will be increased and spread through our Unitarian Churches. Nothing could be more effective than to have the heads of the several chapels appear at some meeting and state in brief, earnest speeches what has been accomplished and what is aimed at in the several chapels. One lady remarked, after hearing these statements, that if she had any money to leave it would certainly go to the Fraternity of Churches. Others expressed their surprise at the variety and volume of work done by our organization. Spread the information and we are sure to have loyal



support. Ignorance of what we are doing is the chief obstacle to our greater prosperity.

Last month our President resigned owing to his retirement from the Arlington Street Church.

Your Executive Agent tried an experiment, which he trusts will become an established custom. On the occasion of the departure of Mr. Langston, he gave a dinner to the chief workers. It proved so satisfactory in the quickening of the fraternal spirit and so profitable in the interchange of ideas that all who attended desired that there should be a series of similar monthly gatherings. By this means, the isolated worker would be cheered, each minister receive helpful suggestions from the other, and a deeper loyalty and enthusiasm for the common cause be created.

With many encouraging facts from the past year and looking to the beckoning opportunities of the coming twelve months we turn confidently to the future. If we had in charge a slight and transient undertaking our serious attention would not be so constantly demanded. Because our responsibility is heavy and our opportunity large, we naturally find a great deal which requires zeal and wisdom. We promise all the delegates to exercise the best thought we have on the problems before us. We await from them any suggestions or commands which they may see fit to express. It is our wish, as it is our function, to execute the wishes of the representatives of our churches. In doing this we ask for a hearty, intelligent co-operation. We urge upon the delegates frequent visits to the chapels. Report our good work through the churches, and rally the contributions when the annual appeal is presented. This being done there is no doubt the next year will be marked by increased prosperity.

Respectfully submitted by the Secretary,

EDWARD A. HORTON,

FOR THE EXECUTIVE COMMITTEE.

## BULFINCH-PLACE CHURCH.

## HISTORY, 1826-1900.

The history of Bulfinch-Place Church and the Howard Sunday School is of special interest because it carries us back, in a direct line, to the work of Joseph Tuckerman and the beginning of the ministry-at-large in Boston. Bulfinch-Place Church (or Chapel) was the successor of Pitts-Street Chapel, that of Friend-Street Chapel and that of "The Upper Chamber" on the corner of Merrimac and Portland Streets, where Dr. Tuckerman held evening services, and where the Howard Sunday School was organized in 1826. The minister of Bulfinch-Place Church is the custodian of Dr. Tuckerman's cane, upon which are inscribed the names of the succeeding ministers-at-large, and Mr. Winkley is in possession of the leathern pouch in which he kept his "Poor's Purse." It is the special aim, as well as the pride, of Bulfinch-Place Church to keep the traditions of the ministry-at-large in sacred memory and to illustrate its spirit in the work of today.

The "ministry-at-large" began on December 2, 1826, when Joseph Tuckerman preached, in the evening, to a congregation which met in an unfinished room, up two flights of stairs, on the corner of Merrimac and Portland Streets. He had come from his parish in Chelsea to do this work of ministering to the unchurched and needy people of the city, and was appointed for that purpose by the American Unitarian Association, itself but a year old at that time. But the work itself had been already inaugurated (though the phrase "ministry-at-large" was first used by Dr. Tuckerman) by a society called "The Association of Young Men for Mutual Improvement and the Religious Instruction of the Poor," of which Frederick T. Gray and Benjamin H. Greene were the moving spirits.

This society proposed a series of Sunday evening sermons "at the dwelling-houses of the poor in different parts of the city." The first of these was preached on November 24, 1822, by Rev. Henry Ware, minister of the Second Church, and the series was successfully continued for seven months. The second series, beginning in the

autumn of 1823, and closing on July 24, 1824, was conducted by the members of the Association themselves, but during the two winters following there were no meetings held. A Sunday School, however, had been started, known as the Hancock Sunday School, on account of its place of meeting, the Hancock schoolhouse. The members of the Association continued loyal to the work they had inaugurated, and their desire to see it successfully carried on resulted in Dr. Tuckerman's coming to Boston.

The "Upper Room," already referred to, was secured, and on a cold December evening (December 2) "commenced the permanent ministry-at-large in this city." On December 9 the first session of the Howard Sunday School was held in the same place under the fostering care of the Young Men's Association. At this first meeting there were present seven teachers and *three* scholars!

"Evening services and the meetings of the Sunday School were held in this 'Upper Chamber' for ten months, until October 27, 1827." On November 10 services began in Friend-Street Chapel, which had been built for the purpose by the "Association." Here Dr. Tuckerman continued to preach until 1830, when his health gave way.

In 1832 Rev. Charles F. Barnard was chosen as colleague, and in 1833 Rev. Frederick T. Gray was also appointed, Dr. Tuckerman having gone abroad. In 1834 the Benevolent Fraternity of Churches was organized for the support of the work, which had been provided until then by the Second Church, the church in Brattle Square, and the American Unitarian Association. In 1836, Rev. Mr. Barnard having begun his work at Warren-Street Chapel, Rev. C. A. Bartol was associated with Mr. Gray, a position which he held until March, 1837. On November 6, 1836, the move was made from Friend-Street Chapel to Pitts-Street Chapel, which, says Mr. Winkley, had been completed through "the untiring efforts of Rev. F. T. Gray, H. B. Rogers, Esq., and Mr. Elijah Cobb," then superintendent of the Howard Sunday School, and which by that time had an average attendance of 131 in the morning and 156 in the afternoon. On November 13 the chapel was dedicated, and on December 16 a "church" was formed.

Mr. Gray resigned on November 20, 1839, and was succeeded by Rev. R. C. Waterston, who remained until the spring of 1845. He

was followed by Dr. A. Bigelow (May, 1845), who held the position for sixteen months. In September, 1846, Rev. S. H. Winkley became the minister. In September, 1894, Rev. Christopher R. Eliot was appointed colleague, and, when Mr. Winkley retired in 1896, having completed his fiftieth year, he became his successor.

Mr. Winkley was elected Pastor Emeritus, and continues to take an active interest in the work of the church and Sunday School. During forty-one years of his ministry Mr. Winkley had as his devoted and faithful assistant Miss Frances S. Merrill, a name held in sacred memory by the church today. Until January, 1870, services were held in Pitts-Street Chapel. At that time the new chapel in Bulfinch Place was occupied. The money for this building was collected by Mr. Winkley, the Fraternity contributing the proceeds of the sale of the Pitts-Street Chapel.

#### *Ministers.*

Rev. Joseph Tuckerman	.	.	.	.	.	1826-1840
Rev. Charles F. Barnard	.	.	.	.	.	1832-1836
Rev. Frederick T. Gray	.	.	.	.	.	1833-1839
Rev. C. A. Bartol	.	.	.	.	.	1836-1837
Rev. R. C. Waterston	.	.	.	.	.	1839-1845
Rev. A. Bigelow, D.D.	.	.	.	.	.	1845-1846
Rev. S. H. Winkley	.	.	.	.	.	1846-1896
Rev. Christopher R. Eliot	.	.	.	.	.	1894-

#### *Howard Sunday School Superintendents.*

Dr. E. G. Davis	.	.	.	.	.	1827-1830
Elijah Cobb	.	.	.	.	.	1831-1854
Rev. S. H. Winkley	.	.	.	.	.	1854-1896
Rev. C. R. Eliot	.	.	.	.	.	1897-

#### *Church Buildings.*

"The Upper Chamber"	.	.	.	.	.	1826-1827 - 182
Friend-Street Chapel	.	.	.	.	.	1827-1836
Pitts-Street Chapel	.	.	.	.	.	1836-1870
Bulfinch-Place Chapel	.	.	.	.	.	1870-

It would be impossible to give even a summary of the work done and the good accomplished during the seventy-four years represented by the historic outline given above. The Howard Sunday School

and the church maintained their separate and independent organizations, but worked together in perfect harmony. Both have held true to the ideals of the ministry-at-large as expressed by Joseph Tuckerman. The central motive and aim have been religious. It has been from first to last a work of inspiring men with the Faith and Hope and Love of the Christian religion.

With this, however, has been joined a wise and tender philanthropy which recognized that men have bodies as well as souls and that physical causes often lie back of moral and spiritual poverty, and that a change of material conditions must often precede any more radical reform. Very early in the history of the Sunday School we find mention of a "Sabbath School Benevolent Association" for the assistance of needy and destitute children. This was composed of certain "female teachers," and in 1832 a fair was held and later a concert given to raise funds for its special work.

But by far the most interesting and important source of charitable aid was "The Tuckerman Sewing Circle," which was formed in 1827 by a few of Dr. Tuckerman's friends and relatives for the purpose of making clothes for the poor in whom he was interested.

This society is in active operation today after seventy-three years of successful service. It has been the mainstay of the ministers-at-large, at first furnishing clothing, but later raising money, by sales of useful and fancy articles, for their philanthropic work.

The unostentatious fidelity and unfailing generosity of this society call for our heartfelt gratitude. It has numbered among its officers and members some of the noblest women of this city, and the fact that it has continued its benovolent work for seventy-three years testifies to their loyalty.

Organized at first to assist Dr. Tuckerman, and continued for the benefit of his successors, its bounty has been distributed for many years, through the ministers of Bulfinch-Place Church, to the various ministers-at-large, for their charitable work.

To the Executive Committee of the Benevolent Fraternity of Churches in the City of Boston:

In regard to the work of the past year, your minister would submit the following report:

It has been a year of decided encouragement, though revealing

more clearly than ever some of the difficulties and problems attending such a work. We have done more and better neighborhood work than for many years. The proportion of such persons attending the Sunday School and Evening Services is greater, while the total attendance has not decreased. Miss Stokes, our Friendly Visitor, reports at least two hundred outside families as belonging in a sense to our Parish, though we rarely if ever see any of their members within our doors. They are neighborhood families to which we minister regularly in our capacity as ministers-at-large, and to which the cheerful and inspiring influence of our church extends. From time to time some of these families come into closer fellowship and are counted among our regular attendants. But, even when clearly on the outside, they come within the legitimate field of our service, and we rejoice in the opportunity they give for this ministry of Christian love.

But this enlarging opportunity in the neighborhood (by which we mean the West End) makes us more fully conscious of a problem which ought soon to be faced. The present situation of our church is becoming more and more unfortunate, on account of its immediate surroundings. The character of Howard Street, and Bulfinch Street; the erection of the eight-story hotel on Bulfinch Place; the increasing noise in the streets and the disagreeable crowds becoming more frequent and annoying; these conditions have brought about a situation similar to that which led to the giving up of Pitts-Street Chapel, thirty years ago, and are making it evident that the time is rapidly approaching when the present church must be abandoned and a new building erected in a more suitable locality, not only pleasanter and more attractive, but where the surrounding influences would be morally elevating and wholesome.

It is a mistake to suppose that the people whom we are trying to lift up do not feel the atmospheric influences of the neighborhood into which they are invited for their worship. The present situation of our church is depressing. We need sunlight; we need a healthy atmosphere; we need surroundings which will be uplifting; and we feel this all the more because we are more than ever hopeful of continuing to be a power for good in this the oldest part of our city. Many other reasons might be adduced for our hope that the desired move may be made and at no distant day.



We number in our Sunday School two hundred and forty-four scholars and teachers. The largest attendance was on Easter, when there were 184 present. We have about two hundred families actively associated with the church, though many of these live so far away that their attendance must necessarily be irregular.

I have already referred to the large number of families outside the regular Parish but over whom we exercise a helpful influence. This means that in one way or another we come into touch with a great many people, one may safely say fifteen hundred. Nor does this estimate take into account the Summer Playroom for children, nor the Home Library Circle, nor the people whom the minister meets when called to funerals or weddings. Of the former, Mr. Eliot has attended forty during the year, of the latter, twenty-one.

No change has been made in the regular Sunday Services, but the tendency has been to centralize the work more than ever about these.

Special efforts have been made to increase the attendance at Sunday School and at the Evening Services. These have met with considerable success. The young people have been very faithful to the Guild (meeting every other Sunday), and many of them are equally faithful to the alternate "Evening Services."

The exercises of the Guild have been conducted principally by the members themselves, and those of the Evening Services by Mr. Shurtleff and Mr. Eliot. By the adoption of a simple ritual and the substitution of the cabinet organ for the piano, greater regularity and dignity have been gained.

A praise service is held every Sunday evening before the regular meeting begins, and we have sought in every way to deepen the spirit of devotion and reverence.

Our principal service for Public Worship continues to be held on Sunday afternoon at 3.15 o'clock. The Communion Service is held on the first Sunday of the month. The church has been open every Sunday during the year (evening services only during July and August).

During the other days of the week, the work has been carried on much as in previous years. The following is a list of the regular meetings :

Teachers' Meetings	.	.	.	.	.	.	Twice a week
Religious Conference	.	.	.	.	.	.	Every Thursday Evening

Evening Classes	.	.	.	Friday and Saturday Evenings
(Discontinued since Christmas.)				
Children's Afternoon	.	.	.	Every Saturday
Red, White and Blue Club	.	.	.	Every Monday Evening
The Men's Club	.	.	.	Once a month
The Women's Alliance	.	.	.	Twice a month
The Eliot Sewing Circle	.	.	.	Every other Friday
The Unity Club, Sunshine Makers, Comfort Carriers,				
Round Table Club and several other				Lend a
Hand Clubs	.	.	.	Weekly or Fortnightly
Entertainments:	.	.	.	Once a month

One Teachers' Meeting has studied the Gospel of John (taught by Mr. Winkley), the other, the Life and Work of St. Paul (taught by Mr. Eliot). The Thursday Evening Conferences have gained (slowly) until they number from fifteen to twenty-five in attendance. The Evening Classes have been discontinued, after several years of success, on account of a decided falling off in the demand. The Children's Saturday Afternoon was started after the Christmas Holidays to meet the needs of neighborhood children. About twenty have attended and received instruction either in singing, cooking or housework. The Men's Club has met regularly, interesting addresses having been given by Dr. Hartwell upon "Public Baths," Mr. Meyer Bloomfield upon "Boys' Clubs," Mr. Frederic L. Haynes upon "The Tenement House Problem in Boston," and Mr. A. E. Winship upon "America's Mission." The Women's Alliance began the year with a fair, which added over three hundred dollars to its treasury. Of this, one hundred was promptly given to the church, and other sums have been voted for Unitarian work. At the regular meetings, addresses have been given by Rev. E. R. Shippen, Mrs. Mary S. Howes, Mrs. E. H. Atherton and Miss Lillian Freeman Clarke. The Alliance has made the church a member of the A. U. A. by paying a small contribution annually to that organization. The various clubs have held their meetings regularly and successfully. The Red, White and Blue Club celebrated its rooth meeting on Nov. 27th by inviting its friends to a social reunion. It was a great success. The Sunday School room was handsomely decorated with flags and flowers. Interesting reports were made by members



of the Club, and addresses by General W. W. Blackmar and Rev. Charles G. Ames. A welcome was given to the members of the Brighton "Red, White and Blue Club," a sister organization of recent date, and the enthusiasm shown throughout the whole meeting was inspiring. The Unity Club has given two "Dramatics" during the season. The Eliot Circle has been helpful with its sewing, and each one of the other clubs has found some good thing to do in addition to its good times. We believe in the clubs; we believe in sociability; we believe in meetings and entertainments which will cheer the heart and give a natural expression to the best social instincts. Much of this good may be accomplished by the clubs and their meetings, as well by our monthly entertainments and the good times we plan for Christmas, and by our Festivals at Harvest and in the Spring. To bring good cheer is one object of a church, and especially of a church like ours. We were glad to know that so many were helped at Thanksgiving by our remembrances, and again at Christmas and Easter. From fifty to seventy families were made happier on those Festival days by gifts of flowers, by letters or by more substantial tokens of our interest.

The chief work of the year belongs of course to the busy winter months, but the summer is also fruitful of good results. The playroom was kept open for its fourth season and was attended by a hundred children every day for eight weeks (July and August). Two trained teachers were in charge and the usual programme of kindergarten songs, games and occupations was followed. We are convinced that it is well worth while to keep these off the streets even for a short time each day, and to hold them up to a higher standard of cleanliness and order than that of their usual summer surroundings. The Flower Work, carried on as a branch of the Mutual Helpers' Flower Mission, began in May and continued into October. Over six thousand bunches of flowers were distributed. The children of the playroom received them once a week, but the greater part was distributed by Miss Stokes and Miss Jones, or under their supervision, to people of the neighborhood. As already mentioned, the church was open for one Service on Sundays, and every day (9 to 12) for visitors.

One of the most significant and helpful events of the year was the New Year's Reception, when Mr. and Mrs. Eliot and their assist-

ants welcomed the members of the Parish to a social reunion. A New Year's Letter had been sent by Mr. Eliot to every family, and in response over two hundred persons attended the reception. At an early hour the company was called to order by Mr. Eliot to listen to informal reports of the church work. These were given by those best acquainted with the various departments, and proved to be most interesting to all present. It was a surprise to many to learn how much work was going on, and it was inspiring to all. We felt that a new feeling of pride and responsibility, and a spirit of loyalty to the church and its work, must have been awakened in every heart.

Before closing this report, I wish to express my hearty appreciation of the many helpers and friends who have come to our assistance during the year. In this work, my regular assistants, Miss Jones, Miss Stokes and Mr. Shurtleff, most heartily join. Of these faithful workers themselves, I am happy to say that their service has been most conscientious and effective, and that we have worked together in perfect harmony.

To the members of the Howard S. S. Club and the Tuckerman Sewing Circle, and to personal friends who have helped us so generously, financially or in other ways, and most of all to our beloved Mr. Winkley, we give most hearty thanks.

It would have been impossible to have carried on our work successfully without their aid, and the friendly interest they have manifested has been a constant inspiration. As we look forward to the future, our hope rests in no small degree upon the assurance of their strong support.

Respectfully submitted,

CHRISTOPHER R. ELIOT.

#### BULFINCH-PLACE CHURCH SUMMER WORK, 1900.

The church has been open every week day during the summer from 9 to 1 o'clock, and the minister, or one of his assistants, has been there to receive callers or to attend to any business that might arise.

During July and August, the Playroom for girls and younger boys has been in session every day from 9 to 12, in charge of two teachers, who led the children in kindergarten songs and games. The average attendance was 117. The discipline was excellent, and we feel that the influence of the Playroom in keeping the children to a certain extent up to the public

school standard of order and cleanliness was very considerable. At least once a week they received bunches of flowers to carry home, and occasionally candy was distributed. On August 31, the children (95 in all) went down the harbor upon one of the Randidge Fund Excursions.

Our branch of the Mutual Helpers' Mission has been faithfully maintained, and from the first of June to October large baskets of flowers have been received, made up into bunches and distributed personally among the families in the neighborhood, especially where there was sickness. A full report of this flower work would include a long list of calls and many a story of beautiful sympathy and gratitude. Our special thanks are given to our friends in Belmont, Gloucester, Braintree, Pembroke and elsewhere, who have so kindly and patiently done their part in picking and sending us the flowers.

Sunday services have been kept up during the summer either in the afternoon or evening. The attendance has been small (about 25), but we have at least avoided the reproach of having closed the church entirely. The following ministers generously gave their services during Mr. Eliot's vacation: Rev. R. W. Boynton, Rev. Benjamin A. Goodridge, Rev. H. H. Saunderson, Rev. Charles F. Russell, Rev. George E. Littlefield and Rev. Frank S. C. Wicks.

The principal entrance to the church (halls and stairway) has been thoroughly renovated and made to present a much brighter and more cheerful appearance. Cocoa matting has been laid in the halls and on the stairs. The money for these improvements (about \$75.00) was raised among our own people by the "Eliot Sewing Circle," encouraged by Mr. Shurtleff and Miss Stokes.

On the whole, it may be said that the summer work has been very satisfactory. The special needs of our Parish have been met so far as we know them.

The sick have been visited and many friendly calls have been made. A great many people have called at the church for advice and sympathy or other aid, and we trust that they have not been disappointed.

Because of our "Open Door," the Playroom, the Flower Mission, the Sunday Services and our personal ministry-at-large, we believe that the church has exerted an influence by no means slight and always for good.

We look forward with good courage to the winter's work about to begin.

CHRISTOPHER R. ELIOT.

## UNITY CHURCH.

## HISTORIC.

The beginning of the work of Unity Church in Washington Village is traced back to the year 1854. Rev. Joseph E. Barry, who was at that time connected with the Children's Mission, organized a Sunday School, to which all persons, irrespective of denomination, were invited. Eight teachers joined him in the work and a school of seventy was gathered. Fifteen months later, in the summer of 1855, the further step was taken of organizing a church society. It took the name of "The Washington Village Christian Union Society," and the bond of union, as found in the constitution, is "with the Bible as our guide and basis, we do form ourselves into a society which shall be free and independent of all sectarian bias or control."

Lacking a better place of worship, meetings were held for a time in a carpenter shop, and later in a school building. During the first two years, however, money was raised to buy a lot and put up a building. On June 1, 1857, the building was dedicated, and Rev. Edmund Squires was installed as the first minister. He continued in the work for four years. It is in 1858 that Mr. Squires makes his first report to the Executive Committee of the Fraternity, and in all his reports he speaks with glowing enthusiasm of the circumstance that people of many denominations were working and communing together in the chapel. He was invited, two months after the dedication of the chapel, to give a part of his time to the work of the specific aims of the Fraternity, the ministry-at-large. He had, up to this time, been doing the work as the representative of the Children's Mission. But, in 1859 the property was transferred to the Fraternity, and from that time onward it was conducted by the Fraternity, improvements being made in the property as the needs of the society demanded. In 1861 the secretary of the Fraternity comments curiously on the resignation of Mr. Squires, because of "a supposed necessity for entering into new ecclesiastical relations," and we miss the quaint accounts of the activities of this zealous worker.

During the following years there was a gradual change in the aims

of the work of the Union Chapel. Churches of distinct denominations grew up in the neighborhood. In the chapel the non-evangelistic features of the work were replaced by educational efforts, as, for example, when the Wednesday Evening Prayer Meeting became a Bible Class. The change of name from Union Chapel to Unity Chapel was natural; and later it was called Unity Church, and became distinctively Unitarian.

After Mr. Squires resigned, Rev. A. S. Ryder was chosen to be minister, and he was succeeded in 1868 by Rev. James Sallaway, whose term of service was the longest in the history of the church, being sixteen years. During this time the Sunday School room was built and other extensive improvements in the property were made. The library for the Sunday School was bought and added to the equipment.

During these years, too, there came a period of unusual energy and activity among the people of the church, which issued in a fair that lasted for nine days. Then the money was changed to music by the people buying a pipe organ for the church, and therein they greatly rejoiced and to this day they speak of it with pride.

But even long pastorates end, and, after Mr. Sallaway resigned, Rev. William H. Savary was appointed. His term of service was from 1884 to 1893, which brings us to the recent history of the church. Mr. Savary was the first minister to occupy the parsonage, a great addition to the church property.

But there were changes going on all about that influenced irresistibly the course of events. Years before, a far-seeing minister of the church forecast this in his annual report. Social conditions were gradually changing. The movement began when the "Village," as many of the older people still quaintly called it, was sparsely populated, and when all about the little building was the village green. Early workers expected to see a self-supporting parish as the population increased. But prosperity never reached that high water mark. The time came when tenements and cobble stones crowded out the grass, and when a foreign population became a large if not indeed the dominant element in the region where the church did its work. Mr. Savary was succeeded by Rev. John Tunis, who thus faced circumstances that were gradually becoming harder. And he had also to meet bravely in the church work internal difficulties,

which for a time threatened to be more serious than time has proved them to be. But the story of his experiences is pathetic, especially as his death came very soon after the end of his short pastorate.

The next pastors were, Rev. Herbert Whitney and Rev. Mary T. Whitney. A very extensive effort was made, especially during the pastorate of the latter, to adjust the work to the new social conditions. In 1898 Rev. Clarence A. Langston was appointed pastor, and his term of service continued till the present year. He drew the different elements together. Studying the situation, he found that most of the people who had been the constituency of the church in its days of greater prosperity were gone. Death and departure had not only thinned the ranks of the working force but had lessened very much the influence of the church. More and more outside effort and money were needed to continue the church, with constantly decreasing usefulness.

The result was that Mr. Langston, having a call to another pulpit, resigned, and the Fraternity decided to change the work. It was easy to make an advantageous sale of the property, which was done at the beginning of this year, and in a few months the transfer of it to its new owners was completed. Comparatively little of the old building now remains, and it has been turned to other uses. So here, for us, its history ends. But its influence on the lives of people, and the spiritual results of the work that has been done in it, can have no end.

To the Executive Committee of the Benevolent Fraternity of Churches in the City of Boston :

In the last annual report on the work of Unity Church in Washington Village, your attention was called to certain public works then under construction, namely, the building of the Strandway between City Point and Columbia Road and the relocation of the Old Colony railroad, which when completed would affect the character of the neighborhood in which the church is located, and so have even a direct bearing on the problem which the work of Unity Church has presented to you. That problem you have anticipated by voting to change the centre of your work from the present location to the corner of Dorchester avenue and East Cottage street in Dorchester. This change was imperative. The character of the population in Washington Village makes it practically impossible to maintain a flourishing church on the basis of the Protestant religion. The loyal



supporters of the church realized this and they are to be commended for their courage in voting to surrender a place of worship which has become sacred to them by reason of long associations.

The new location is in the centre of a large and growing population with but one other Protestant church within a radius of about one mile, and is at the same time within easy reach of the old parishioners. So in moving you lose nothing, and have every prospect of gaining much.

One matter ought to be mentioned in connection with the change which might for obvious reasons fail to attract your notice. I refer to the almost unprecedented despatch which you have employed in making the change. I venture to call your attention to the fact, and especially the attention of the constituency, that within three months after the vote of your board and the people of Unity Church to sell the old property and buy elsewhere, the present property was sold, a new lot was bought, plans for the new church were practically completed, and my successor was engaged. Your despatch has made a most favorable impression upon the people.

In retiring from the ministry-at-large to take up work elsewhere, I wish to express my cordial appreciation of your sympathy and support and to record my regret that circumstances take me away from the work at this particular time.

Rev. H. H. Saunderson, who follows me, is well fitted to carry out the new plans.

Respectfully submitted,

C. A. LANGSTON.

#### UNITY CHURCH SUMMER WORK, 1900.

In accordance with the terms of the sale of the church building, the keys were handed to the new owners the first of July. But in spite of this the work was continued successfully. The chapel of the Methodist Church, near at hand, was obtained for the Sunday School, and the school was transferred there without interruption. The Boston School Board granted the use of the yard of the John A. Andrew School for the Summer School. One hundred and fifty-two children were enrolled in the school. There were games, a sand garden, embroidery work, etc. It was under the charge of the same teachers who have conducted the Summer School for a number of years, and they consider this the most successful season. On account of rain the annual excursion was spoiled, but many children have had the pleasure of the car rides of the Fresh Air Fund. The Mutual Helpers' Flower Work was maintained again this summer, the distribution of flowers being carried on from the house of the librarian of the Sunday School instead of from the church.

H. H. SAUNDERSON.

## THE MORGAN CHAPEL.

To the Executive Committee of the Benevolent Fraternity of Churches  
in the City of Boston :

Since I have had personal supervision of the work of the Chapel only one-fourth of the past year, I have asked Rev. J. L. Seaton, my associate, to write the annual report. I desire, however, to commend his wisdom and faithfulness ; together with the never-tiring zeal of Miss E. S. Emmons, our Unitarian-Methodist missionary ; also the fidelity and tact of Miss M. C. French, superintendent of the Employment and Information Bureau ; the indefatigable labors of Mr. Gamlin, our model sexton and class leader ; the gentle ministry of Mrs. Gamlin, who has toiled in our mercy and help work ; the incessant and every way superior work of Miss Edna C. Brown, our visiting deaconess and indispensable children's worker ; the inspiring service of Miss Wiles, also from the New England Deaconess Home, who has rendered such timely and efficient service in music and our women's relief work ; Mr. F. C. Moore, our tireless Sunday School Superintendent ; Miss Mary Fagan, our most efficient superintendent of the day nursery, and her excellent assistant, Miss Grace Brown ; Miss Lucy Wheelock, who has again generously been responsible for our Kindergarten, and Warren W. Adams, who has efficiently directed our School of Music. With such a superb staff of workers, all working together in heartiest co-operation, we are not surprised that there has been so much success the past year. We confidently look forward to greater triumphs in the future. Our united prayer is " Give us adequate facilities for our work ; ' give us room according to our strength.' "

Respectfully submitted,

E. J. HELMS.

## HISTORIC.

Morgan Chapel represents a religious and philanthropic enterprise unique and unparalleled. A brief resume of its history and present status may be of interest to the readers of the annual report.

The chapel received its name from Rev. Henry Morgan, who pur-



chased from the Church of the Disciples, June, 1868, its former house of worship on Indiana Place. Mr. Morgan remained in charge of the work till his death, March, 1884. By the terms of his will the property was given to the Benevolent Fraternity of Churches under the condition that the pulpit should be supplied by a Methodist Episcopal minister from the New England Conference. In case this condition was not met, or the Fraternity refused to accept the trust, then the entire property was to pass into the hands of the Boston Y. M. C. A. Happily this contingency has never arisen, and the work has been carried on harmoniously by the combined Unitarian and Methodist forces.

Under the new arrangement, Charles J. Bishop, of sainted memory, moved his mission into the chapel. The first pastor was Rev. C. L. Gould. He was followed by Rev. Willis Jordan, Rev. B. J. Johnson, Rev. E. P. King and Rev. I. B. Schreckengast. Under each of these men the results were gratifying, yet the methods used were too conventional to reach the people of the immediate neighborhood. Not a new gospel, but a gospel in new form was needed. This was met, in part, by the appointment of the present pastor, April, 1895. Since then methods have been varied as circumstances demanded, but the peculiar features of an institutional church have been dominant. At the centre of every activity is religion. Every kindly work is done in the name of religion. Yet not every means employed is distinctively religious. We are "made all things unto all men, that we might by all means save some." The work in its outlines will now be indicated.

#### REPORT FOR THE YEAR.

RELIGIOUS WORK.—On Sunday seven different meetings are held. That means that the entire day is occupied with religious services. The Sunday School, with an enrollment of 234, has an average attendance of 160. The evening evangelistic service is one of the best of our meetings. The attendance ranges from 150 to 300. Important results, which cannot be reduced to figures, are accomplished in these Sunday services. Our work is largely among transients who come and are healed, but quickly pass beyond our reach. These, however, are God's children and we are content to

know that they are helped, though they do not become members of our church or even return to give thanks.

Tuesday night three class meetings of the church are held. One of these is quite remarkable. It is a children's class meeting. The children take part in the religious observances with as much zest and intelligence as many of the older people display in their own meetings.

During the year four special revival seasons have been observed. Through them religion has been made a practical reality to a large number of people. It ought to be noted, also, that our doors are open fifteen hours daily, and the religious work goes on during all this time. A word of spiritual comfort accompanies the material aid which we are constantly furnishing. The results justify our efforts and inspire us to greater ones.

TEMPERANCE WORK.—Wednesday night of each week the Total Abstinence Guild meets. This year has been a remarkably successful one. On Saturday night, during the winter, a concert is given, followed by a gospel temperance meeting. These meetings also have enjoyed unusual success during the year. Not a greater number have been reached, but the work seems to have been more thorough. In addition to these two meetings, our doors are always open—and also our hearts—to men who wish to reform. Large numbers are helped in this personal way. By these three agencies upwards of 500 men have been induced to sign the pledge during the year. The proportion of these who really reform is large.

EDUCATIONAL WORK.—The Kindergarten has had a prosperous year. The enrollment is 30, the average attendance 20. The teachers have been furnished by Miss Lucy Wheelock.

The Industrial School has flourished, under the management of Miss Wyman. Miss Kate Hobart, who has long been superintendent, relinquished that position because of other duties which demanded her attention, but she still maintains her interest in and helpfulness to the school. The number of students exceeds 200. The average attendance is 135.

The School of Music continues its work among the aspiring poor. Many, who could not pay conservatory rates, here receive the best instruction at merely nominal prices. Prof. Warren Wesley Adams is director. With him is associated a faculty of competent teachers.

Classes in Oratory have met during the fall and winter months under the instruction of Miss Laura A. Lambert. The good results are distinctly apparent.

PHILANTHROPIC WORK.—The Nursery has enjoyed a thoroughly successful year. The number of children now on the books is 35. The average attendance is 30. During the year 65 different families have had children in the Nursery. The children were given a summer outing of two months at Clifftondale and Beachmont. Even with that additional expense the cost in our nursery is only about one-half per capita of that in any other nursery in the city. This speaks well for the management of the superintendent, Miss Mary Fagan.

The Employment Bureau has furnished a large number of permanent positions, and temporary labor for hundreds. Besides this it does much humane work in directing strangers, and befriending the unwary, a work which cannot be stated in figures.

The Relief Department gives help to men and women who are in immediate need, and allows them to pay for it by sawing wood, sewing and cleaning. Its motto is, "If any will not work, neither shall he eat." Over 600 people have received aid through this department during the last twelve months.

The Visitation Department is mainly in charge of our Deaconess, Miss Edna C. Brown. Her labors are incessant and her calls almost innumerable. She carries help to the sick, the infirm and the aged. The warmth of woman's love and sympathy are added to the material aid. Hundreds call her blessed.

SOCIAL WORK.—This is not extensive. We look for enlargement in the near future. A monthly social is held in which all the members of the congregation join. Occasionally we have a special social evening. Besides these, the children are given one afternoon each month for a social gathering. We look forward to clubs and social circles as a means of increasing and enriching our social life.

The work of the year has been made possible, first, through the self-sacrifice of the missionaries at the chapel. Particularly we wish to mention Miss Emmons. Though in her 82d year, her zeal, faith and unfailing cheerfulness are sources of help and inspiration to us all. Among God's choicest spirits we number our beloved sister and co-worker. Second, the work has been successful because of the generous support given to us. This needs to be large, for the poor

are ever with us, and the demands they make are heavy. Through the Tuckerman Fund we have been able to help many who were destitute. We need more money, more helpers and better facilities. For all that we have received we are grateful to our friends and a benign Providence, yet we call for more. Mercy drops have fallen upon us, "but for the showers we plead."

Respectfully submitted,

J. L. SEATON,  
*Acting Pastor.*

#### MORGAN CHAPEL SUMMER WORK, 1900.

Some branches of the regular work were omitted this summer, owing to the uncertainty as to the projected building operations. The most important departments went right on with perhaps more satisfactory results than ever before.

OUTINGS.—Several large picnics furnished diversion and recreation for young and old. 340 children were taken to Long Island at one time, and over 100 at another. A large number of the younger children were given a picnic at Medford by the ladies of the Protestant churches. The best and largest picnic was at Allston, given by the united churches. Over 500 men, women and children were there.

In addition to these picnics, fresh air tickets have been issued to the old and sick, and country boarding places have been furnished for ten days or two weeks to sickly children.

The most important outing was that of the Nursery at Spencer. 45 children, from 18 months to 9 years old, were kept there for ten weeks. The change in them is indescribable. One mother did not know her own child when he was returned to her. The expenses were met by voluntary contributions, which were much more generous than they would have been if the Nursery had remained in the city.

An account of the outing appeared in "Zion's Herald" September 12.

SOCIAL WORK.—The King's Daughters have maintained their regular meeting during the hot months. This gave opportunity for the young women to meet with and help each other.

The Excelsior Brotherhood did a similar work for the young men. It has given them healthful diversion and society during the most lax and perilous months of the year.

The children have met weekly for both social and religious purposes. In part, the difficult task of caring for the children during the hot weather has been compassed.

The adult members of the church have met in a monthly social, something that has never been done before. The result has been to

keep them together at the time when there is the greatest inclination to scatter.

EDUCATIONAL WORK.—About all that has been done in this line is to send out books and magazines through the neighborhood. It is hoped that in this way a taste for good reading will be formed and cultivated. The outlook is encouraging.

RELIGIOUS WORK.—The religious work of the chapel has been carried on with unabated vigor. Daily attention has been given to the numerous callers. On three evenings of the week regular meetings have been held. Once each month, before the Sacrament of the Lord's Supper, three nights have been given to special inquiry and prayer, as a preparation for the holy rite. The observance has been distinctly helpful.

The Sunday Services have included the morning prayer meeting, preaching service and Sunday School; in the afternoon the cottage meetings, children's meeting, young people's meeting and evangelistic service. A stereopticon has been used at the last named meeting with great success. The house has been crowded every Sunday night, even during the hottest weather. The indications point to many permanent good results from these illustrated sermons.

In general, the work for the summer has been highly satisfactory. We look for ever increasing successes in this labor of love among God's children.

Respectfully submitted,

J. L. SEATON,  
*Associate Pastor.*

## REPORT OF THE NORTH END UNION.

## HISTORIC.

In the year 1838 a few old families moved from the North End of Boston to Chelsea. This movement was a hint of the exodus which began just ten years later.

The building up of "Boston Neck," and the incoming victims of the Irish famine were precipitating causes.

Only 1,769 "foreign passengers of every description" came to Boston by boat in 1838, but in the years of '49-50, 70,000 foreigners landed at the port of Boston, seven-eighths of whom were Irish, and it is estimated that one-sixth remained here.

This tide has never ceased since that day, only changed in character.

The North End, more than any other section of the City in the beginning, gave them shelter, and those who remember the North End of that early day may well say, "our inheritance is turned to strangers, our homes to aliens." The gardens once famous for their fruit and the back yards have been built upon with little thought of sunlight or air. Into these congested tenements and into the houses of Everett and Revere were packed the thousands who fled from poverty to find a home here.

While a majority of these brought strong hearts and willing hands, yet large numbers of them were not only in the depths of poverty, but many of them were steeped in pauperism, or given over to intemperance and crime.

Into this section and into these conditions the Benevolent Fraternity of Churches sent the Rev. Mr. Scandlin in the fall of 1854, the beginning of their work at the North End.

The Upper Hall of the Old Hancock School Building, now Police Station No. 1, was secured for Sunday Services, and later they had the exclusive use of it. In December, 1856, better accommodations were found at 164 Hanover Street.

Rev. Mr. Scandlin, who resigned in the spring of 1858 on account of ill health, was succeeded by Rev. Mr. Gerry, who devoted himself



to the work for twenty-five years. Mr. Gerry resigned July 1, 1883, and was followed by Rev. Mr. Heywood.

The second removal was made in August, 1876, from No. 164 to 175 Hanover Street.

In the Spring of 1884, the "Parmenter-Street Chapel," then known as St. Mark's Chapel, was bought of the Episcopalians and was improved by the expenditure of about \$5,000.

Mr. Heywood resigned in December, 1886, and from that time until October, 1888, Mr. Charles Hurd was employed.

After the resignation of Mr. Hurd, Mr. Fred Chandler was put in charge of the work until November, 1890, when Rev. Mr. Green was engaged, who remained until January 1, 1892. This in brief is the order of succession of those who have had charge of the "Hanover Street Mission" and the "Parmenter Street Chapel."

A vast deal of work was done in feeding the hungry, clothing the naked and being a present help in time of trouble, yet these were but adjuncts to the main purpose of giving religious instruction and the gathering together the unchurched into a church home.

How difficult it was to do distinctively church work is shown, even as far back as Rev. Mr. Scandlin, who says in his second report :

"The ministry to the poor requires much higher qualifications than I supposed when I undertook it. The knowledge which must be acquired of our penal, charitable and reformatory institutions and the arrangements which must be made for the relief of suffering and the reformation of the vicious leave but little time to prepare for the work of direct religious instruction."

These difficulties were accentuated as the years went by. The industrious, self-respecting American poor were moving away, and the less sober and the less industrious foreigners were taking their places. Then came the Russian Jew, temperate, industrious and law-abiding; educated in his own school. Orthodox in religion, holding strictly to its observances, and withal as exclusive and self-centred in his social life as centuries of persecution could make him.

Then came also the Italian peasants from rural Italy; hard working, frugal, ignorant, many of them unable to read and write their own language, but anxious that their children shall be educated. Their Southern blood sometimes wreaks vengeance upon their own, but are

rarely in court for other misdemeanors, and seldom arrested for drunkenness.

Both the Jews and Italians, through industry and close economies, have possessed themselves of the homes of the less frugal Celts, thus keeping the wheel of Fortune ever turning.

These changing and changed conditions were fast bringing the conviction to the Fraternity that so much of their work as related to religious instruction and church service was becoming more and more wasted energy. Had they not comprehended the work yet to be done, and had they not believed in the possibilities of other methods, the Parmenter-Street Chapel would undoubtedly have been sold at that time.

That it was not abandoned and that a radical change was made in its methods was due, more than to anyone else, to Rev. Stopford W. Brooke, minister of First Church, who had been identified with the "Social Settlement" movement before he left England, and was therefore familiar with it.

If space allowed it would be interesting to show the points of contact of the "Ministry-at-Large" with "Social Settlement" work, how close Tuckerman and other pioneers of Fraternity work came to Edward Denison and Arthur Toynbee.

Rev. Mr. Scandlin, in his report of 1856, says: "I wish to commence a missionary movement on a small scale in the lowest and degraded portions of the North End. I would recommend the opening of a small reading room in which interesting and amusing books might be read, or where interesting lectures might be given. Such a movement would give one a settlement among them where he could gain some knowledge of their individual character and be able to make more effective efforts for their reformation."

So much of the methods proposed in the change had become a part of the general policy of the Fraternity that the further transition was readily accepted.

In December, 1891, the Fraternity passed the following vote:

"That the plan outlined by Mr. Brooke for the Special Committee on Parmenter Street be generally approved; that a committee consisting of Mr. Horton, Mr. Brooke, Mr. Mead and Mr. Birtwell be approved with power to carry it out, and that the Fraternity will



consent to provide \$1000, besides heating and lighting, towards the expense of the enterprise for the first year."

The gentlemen above named were thus constituted the Board of Directors of the new work. The name of the "Parmenter-Street Chapel" was changed to the "North End Union," and a layman, Mr. Samuel F. Hubbard, was engaged as superintendent.

The preaching service was given up. The Sunday School, Gymnasium, Saturday Morning Sewing School and other classes were retained, and various other activities added.

Young men, eighteen years of age and over, were admitted to membership in the Union on payment of fifty cents a year.

In March of this same year, the "Children's House," started two years before by the Massachusetts Emergency and Hygiene Association, was consolidated with the Union. About this time the names of Miss Ida Mason, Miss Ellen M. Tower, Miss Julia W. Frothingham, who had been a constant and devoted worker since 1879, Mr. James W. Tufts and Mr. Samuel F. Hubbard were, by consent of the Fraternity, added to the Board of Directors.

The work of the first year was considered an experiment, but, it having approved itself to the Fraternity, they decided to assume the responsibility and to continue it under the same management.

The story of the various changes and additions, the building of the plumbing shop in the back yard in the fall of 1893 and the opening of the Plumbing School the following January, the reconstruction of the building at an expenditure of nearly \$12,000 in the summer of 1894, and the many problems which the Directors have had to meet, has been told somewhat at length in the various reports and need not be recapitulated here.

To the Executive Committee of the Benevolent Fraternity of Churches in the City of Boston:

The North End is no longer the "hard end" of Boston. It has its fair proportion of self-respecting, law-abiding citizens. The work of charity can be administered by existing institutions. The Synagogues and Catholic Churches have ample accommodations for their own. The adult Hebrews and Italians, who form the bulk of population, keep themselves closely within their own social circle.

What, then, is left for the North End Union to do?

When the Rev. Mr. Scandlin began his work here in 1854 there were 1240 children in the Eliot and Hancock Schools, today there are more than 4500 in these two schools, not to mention the pupils of the two parochial schools, all of whom are wedged into the same limited area.

It is among these boys and girls and the young people of the neighborhood, who are to be the fathers, mothers and citizens of tomorrow, that the Union finds its opportunity. They must be safe-guarded against the dangers which beset their formative years, and be so trained that they may be contributors to the welfare of society rather than a burden.

Modern education has accepted the idea that "the school is society shaping itself, and education is not a preparation for living, but life itself." Much as the public schools are doing, working along these lines, they can do only a fraction of the needed work in the prescribed twenty-five hours a week for forty weeks in the year.

Their work must be supplemented.

The remaining four thousand waking hours, which must have occupation, have in them enormous possibilities for good or ill.

It is characteristic of modern advancement in sociological thought that it seeks to study the basis of moral character, and the means of fundamental construction and reconstruction by observational study, or, as we may say, by making a scientific analysis of causation, diagnosis and treatment of moral good or evil.

We no longer place our chief reliance upon frequent admonitions, "don't lie," "don't steal," "don't fight," in the development of character. Character comes by growth; a thousand factors enter in. Tennyson has said: "I am a part of every man I have met."

Mr. Brockway, superintendent of the Elmira Reformatory, has recently said: "Reformation and prevention are to be accomplished not so much by the influence of persuasion 'to be good,' as by training to the habits of instinctive, quick adjustment to the true economic environment."

The most important additions made to the methods of education in these last years of the century, as relating to both intellectual and moral development, have been those studies dependent upon motor activity.

Sewing, cooking, kindergarten, Sloyd gymnastics represent the type of these new school subjects. Without exception they are admitted to have a moral bearing, much more direct in shaping youthful character than the regular school studies. Prof. Scripture, of Yale, referring to the objection that too little attention is being given to direct moral instruction in our system of education, says this criticism "can be met by introducing a system of character building based on a careful study of the means of developing truthfulness, honesty, carefulness, persistence, bravery, courage under defeat, and other qualities that go to make up a true man. The foundation of this system is to be found, I believe, in *character building by motor activity*." Athletics, sports, games and manual occupations are reckoned among the best developers of character.

This brief reference to the principles on which our methods are based will, I believe, give a better idea of the work we are trying to do than a detailed statement of the work itself.

Suffice it to say that the Union has followed along the lines of previous years, that it has improved the quality of its work by employing a larger number of trained teachers, and that it thinks it sees how not only more, but better, work can be done.

The most notable addition to our work during the past year is that of the School of Printing, made possible by the liberal contributions of generous friends. The school is fully equipped for all needed requirements, and its aim is to make better, rather than more, printers. The well-known printers, J. Stearns Cushing, H. T. Rockwell, H. O. Houghton, J. W. Phinney and George H. Ellis, very kindly consented to be its Board of Supervisors and to direct its work.

My sincere thanks are due to the Tuckerman Circle, who continue to be to us as an invested fund of more than \$12,000 at four per cent; to Mr. Channell, my assistant, for his loyal co-operation; to Mrs. Channell, matron of the Children's House, for her unbounded enthusiasm and unflagging zeal, and to the many who have contributed of their time, efforts and ability to help make whatever success the Union has achieved.

Respectfully submitted,

S. F. HUBBARD.

## NORTH END UNION SUMMER WORK, 1900.

For several seasons past the Union has maintained a Summer Play-room, where about 250 little ones, broken up into four groups, came to play under the intelligent direction of trained kindergarten teachers.

The Union felt obliged, however, to give up this work this year, primarily, because of the necessity of practising rigid economy, and again because the City opened the Hancock School yard opposite and did a similar work.

Our branch of the Mutual Helpers' Flower Work opened July 3 and closed September 7, during which time 2391 bouquets were made up and distributed, 1833 of which went to the sick and aged. Miss Barker, who has been appointed to succeed Mrs. Channell, had charge of this work, and was able to give all the time it required. This enabled her to make personal visitations, in some cases many times, thus verifying each name on the list and at the same time to assure herself that the choicest blossoms reached those most in need, and that every bouquet fulfilled the loving purpose of its senders.

One cannot properly estimate the value of this flower distribution except by going day after day into the homes of those who so eagerly receive the blossoms, and seeing them in their own various ways express their joy and appreciation. The children who assist in carrying the bouquets also derive much benefit and learn, not only the lesson of service, but a great deal about the proper arrangement of flowers, harmony of color, etc. Much assistance has been rendered by ladies from different towns sending baskets. Without this help as thorough and systematic work would not have been possible.

Miss Barker has also had charge of the outings for the children, which have been all too few, owing to the lack of car tickets. While the Boston Elevated Railroad generously gave us a certain number of tickets, for which our sincere thanks are due, as well as to the management of the Commonwealth Avenue Street Railroad and Norumbega Park, which most generously and freely granted every request, yet much more could have been done, had we had the facilities, in giving a day of good cheer to those who live in Sunset Alley.

S. F. HUBBARD.

## PARKER MEMORIAL.

## HISTORIC.

Theodore Parker died April 3, 1863. At that particular time his congregation left Music Hall, Boston, and went back to the Melodeon; the place being required for business purposes, services were then held in the Parker Fraternity rooms, number 544 Washington St. In each case the removal from a larger to a smaller hall reduced the attendance, but the society continued to prosper. May, 1865, Rev. David A. Wasson was settled as minister. He resigned in July, 1866; succeeding Wasson's settlement, Rev. S. R. Calthrop occupied the pulpit for several months continuously, during 1867-1868. In December, 1868, Rev. James Vila Blake was installed and remained nearly three years, resigning in November, 1871. In this year it was decided to erect a Meeting House. This was the present building known as Parker Memorial, corner of Berkeley and Appleton Streets, which was dedicated Sunday, September 21, 1873.

Since that year, the followers of Theodore Parker maintained services under different ministers for sixteen years. The changes in the population, the death of leading members, and other contributing causes led to the conviction that some permanent disposition of the property should be made. Accordingly, in 1889 a transfer of the building was made to the Benevolent Fraternity of Churches, under a trust deed, defining quite fully the obligations which were to be assumed on the acceptance of the trust. It is stipulated that this structure, or its equal in value, shall be perpetuated under the auspices of the Benevolent Fraternity of Churches, in which the spirit of Theodore Parker shall be exemplified in broad progressive preaching, wise inclusive philanthropy and all kindred activities which belong to a liberal religious faith. The building is always to be known as Parker Memorial. On the occasion of the transfer, Sunday evening, February 3, 1889, public exercises occurred participated in by Rev. Samuel Longfellow, who offered prayer; by Mr. Moncure D. Conway, who gave the chief address on "The Transient and the Permanent in Theodore Parker's Teaching." Mr. A. A. Bur-

rage made the transfer in a brief address. The other speakers who participated were Rev. Edward Hale, Rev. Edward A. Horton, Mrs. Ednah D. Cheney, Rev. M. J. Savage and Rev. E. E. Hale, D.D.

The Benevolent Fraternity of Churches accepted the trust in good faith and has sought to carry out the purpose of the donors. Free public religious services, lectures, educational classes, clubs and helpful features have been developed at Parker Memorial through these years since 1889. Mr. A. A. Wordell was superintendent several years, and Rev. John McDowell succeeded him as minister ; he resigned June, 1900. Some of the best volunteer work in the city has been given to the cause at this place. The same obstacles, however, which met the followers of Theodore Parker, are even more serious at the present time. The grave problem presents itself as to the possibilities of adequate success. But the property is valuable and the trust well defined. The legacy will be well guarded and the wishes of the donors will be faithfully carried out.

To the Executive Committee of the Benevolent Fraternity of Churches  
in the City of Boston :

In recording the work done during the year at this centre, I am indebted largely to Miss Whipple, for information ; in small degree only to my own observation and share in these labors. The first half of the summer work of 1899 was conducted under Mr. Wordell's superintendency, and the latter part by Miss Whipple. There was a morning kindergarten every day, except Saturday, having a membership of 25, and an average attendance of 15. The teacher, Miss Noyes, kept alive the interest of the children all through. In the afternoons during August, Fraternity Hall was used as a playroom, and an average of 35 children attended. In connection with the Fresh Air Fund, there were nine excursions into the country, consisting of parties of 71 each. The members of the Mothers' Club had two excursions. Acting in connection with the Boston Fruit and Flower Mission flowers were taken to many sick rooms and cheerless homes. There was a large distribution of ice ; 312 orders were given away, figuring 7800 lbs. It is pleasant for me to state how often I have heard the children speak with grateful remembrance of the kindness of Mr. Wordell.

Mr. Wordell having retired from the position of superintendent



the first of August, and his successor not taking hold until January, the task of organizing the winter work fell to Miss Whipple, in which she had the constant help and advice of the Executive Agent, the Rev. Edward A. Horton. That the work during the interregnum went smoothly is creditable to the assistant, and to Mr. Getchell, who gave her all the help he could. Miss Whipple well deserved the fortnight's holiday granted her early in the year.

On Sunday evening, January 7th, 1900, the Rev. John McDowell, late of Leeds, England, was installed as minister of Parker Memorial. The service, largely attended, was of a most impressive character. The devotional service was conducted by the Rev. Christopher R. Eliot; the Rev. John Cuckson preached the sermon; the Rev. Charles G. Ames, D.D., offered the installing prayer; the Rev. Edward A. Horton extended a welcome and gave the right hand of fellowship; the new minister pronounced the benediction.

The work done at Parker Memorial may be classified as follows: (*a*) Educational, (*b*) Industrial, (*c*) Recreative and Social, (*d*) Philanthropic, (*e*) Religious. Many societies of kindred aim and spirit find free accommodation within its hospitable walls.

THE YOUNG MEN'S CLUB.—The good done by this club is merely negative; its members are kept off the streets, and it may be out of worse places. Failure has attended so far every effort to draw them towards study. It is a slight gain to have newspapers and magazines on the tables for their use. Among these are the "Transcript," the evening edition of the "Herald," and, by the kindness of the Rev. John Cuckson, London "Punch," the "Illustrated London News," the London "Graphic," "The Christian Register," and "The Outlook." Fraternity Hall would make an excellent newsroom, and as such might be of much service to our neighbors.

The Gymnasium classes have not been well attended, notwithstanding the ability of Mr. Weston and Miss Anderson as instructors, and the warm interest they have taken in their work. The reason of this want of success, Mr. Weston thinks, is the inadequate equipment of this department for our work as compared with similar institutions near by. He has made recommendations for your consideration.

THE DANCING CLASS.—This class is supervised with the greatest care. It closes punctually; it is kept exclusively for members, and

is self-supporting. The behavior and tone of the class are everything one could desire, and does not in any way jar with the spirit and higher aim of Parker Memorial.

THE SAVINGS BANK.—Deposits towards the end of the year had become very small. In February revival came, and now over \$10.00 a month are put in the bank. If the children could be paid interest, say, one cent for \$2.00 a month, a greater desire to save would be aroused. A yet greater help to hundreds of poor families would be the establishment of a Friendly Society, which for a small payment per member per week would secure doctoring in case of sickness, a weekly allowance when disabled by illness, and a certain sum in case of death.

THE PRINTING CLASS.—Four members of this class have during the year found positions in printing offices. By the proceeds of an entertainment given by the members in February, and with the money earned by executing orders for customers, the class is now ready to repay money advanced for the purchase of material. The class buys its own supplies, and does all the printing necessary to our work. The year's record does credit to the class and its teacher, Mr. Getchell.

THE MOTHERS' CLUB is one of the most flourishing and interesting of our many social circles. The meetings in our comfortable parlors for rest, and chat, and friendly intercourse are much enjoyed. During the winter there have been a few occasions especially interesting. One when Miss Horton, who presided at the piano, and Miss Sands with her violin, gave a musical evening, another when Mr. McDowell conducted a Christening Service, naming Marion Lucas; each member of the Club afterwards presented the baby with some memento of the occasion. Yet another when Miss Dowse talked about her harp, and gave in her unique way a Harp Recital. Mr. McDowell also gave two travel talks, one on "Australia," and another on "Jerusalem." Miss Whipple has charge of this Club.

The Paper Flower Making Class in Miss Beal's charge has done excellent work under her devoted and kindly direction.

The Thursday evening Lecture Courses have been on the whole well attended. In every case the small attendances are accounted for either by the circumstances of extremely bad weather, or by the fact that the lecture was not illustrated by the stereopticon. Grateful



acknowledgement is offered the gentlemen who, in every case, so readily and kindly gave their services.

1899-1900.	Subject.	Lecturer.	Attendance.
Dec. 7.	A Sportsman with a Camera, (Illustrated.)	Mr. W. L. Underwood,	150
14.	South Africa . . . .	Hon. G. F. Hollis .	250
21.	Summer Trip to Greenland, (Illustrated.)	Prof. G. H. Barton,	200
28.	Customs of the Chinese . (Illustrated.)	Mrs. M. K. Southwell,	150
Jan. 4.	From Mountain to Sea . (Illustrated.)	Mr. C. F. King .	175
11.	An Hour with Nature . (Illustrated.)	M. A. H. Kelly .	150
18.	A Trip to Australia .	Rev. J. McDowell .	100
25.	Some Problems for the 20th Century . . .	Rev. J. W. Austin .	45
Feb. 1.	Colorado. (Illustrated),	Prof. C. E. Fay .	45
8.	Civilization <i>vs</i> Barbarism,	Rev. C. F. Dole .	50
15.	Life in Australia . . .	Rev. J. McDowell .	75
22.	Washington's Birthday. (Lecture omitted.)		
Mar. 1.	Around the Black Sea .	Rev. Thomas Van Ness,	35
8.	Nebular Hypothesis and Star Systems. (Illustrated),	Rev. J. Eells . . .	100
15.	Ruskin's Life and Teachings,	Rev. J. McDowell .	65
22.	The Transvaal or Boer and Briton . . . .	Dr. W. O. Perkins .	65
29.	India, Its People and Modern Reforms .	Mr. B. Chandra Pal	40

An April course by lady lecturers is proceeding, having begun with an attendance of 300.

THE TEACHERS.—The staff of paid teachers has been one of entire efficiency. In each and every case they have shown a warm interest in their work, and an earnest desire to further the progress of their pupils.

THE HELPERS.—The voluntary help rendered the work at Parker Memorial is generous and valuable. The young people of the Second

Church stand pre-eminent in this regard, though not alone, for helpers come from various other churches in and around Boston. It must be encouraging to them all to receive the welcome each week given them by their pupils, and to see tokens of their affection and gratitude. All do their best and good results are visible. The very best among the Helpers are at their post a quarter of an hour before their pupils arrive; everything is in readiness when the time comes to begin work; if absent they send a substitute; and when the class closes they see their children disperse in good order.

ENTERTAINMENTS. — Last Thanksgiving Day was celebrated here on such a scale of generous hospitality that those who shared in the festivity are not likely soon to forget it. Gifts of good things flowed in from 18 country parishes, which, when the banquet was over, left jellies, jams, etc., enough to meet the needs of the sick ever since. The banquet was served in the gymnasium, prettily decorated for the occasion. Many willing hands representing the workers of city churches, made the work light and the guests happy. One hundred and thirty dined together, and dinners were sent to twenty others not well enough to attend. Before dining Miss Whipple read the Governor's Proclamation and said grace. Amid a profusion of flowers, and to the merry music of an orchestra, enjoyment ran high. Such a happy time was made possible by the goodness of many kind people, to whom we offer our grateful acknowledgments.

Christmas festivities included a treat given to twenty girls of the sewing class managed by Miss Burrage and her assistants. The Sphinx Club, Miss Stearns, president, gave the children of their classes a surprise on December 23, by setting them to find gifts for each of them, which had been concealed in unlikely places of the large hall. The Sphinx Club does a splendid work at Parker Memorial every Saturday morning. Classes for painting, music, embroidery and elocution are taught by their members. The Printing Class had its annual banquet on Saturday, December 23. The feature of the evening was the presentation to the class of a silk flag given by Miss A. L. Higgins and Miss E. Burrage. On the afternoon of December 27, the Agape Club entertained fifty children. The president of the Club, Miss Sands, and her assistants regaled the

little ones with good things, and sent them home each with a present and full of happiness.

On Tuesday evening, January 2, the Mothers' Club had a pleasant entertainment of song and recitation, a light collation being served before parting. A gift of Christmas toys came from the Sunday School of Rockville, Conn., meant especially for those children who were not otherwise provided for.

An entertainment in December was given by friends of the Dorothea Dix House, and one in February by the Dramatic Club of the South End House. Such neighborly services are always thankfully received.

Two Social meetings, one in March, and one in April, have been held in the hope of drawing together those who attend the Sunday Evening Services and the adult members of our clubs and classes. The first meeting was small, the second larger. Very few of the Sunday Evening congregation attended. A program of music, vocal and instrumental, and recitations was provided. Tea and coffee were served during the evening. The social spirit evoked by these gatherings makes them very pleasant.

While all the work attempted here in motive and spirit is philanthropic, there is a quiet and unseen part of it technically so. The friendly calls at the homes of the parents, of the sick, the sorrowing; the timely help given to tide over a period of pressure; the clothing of the ill-clad and feeding the hungry, the gift of coal, and the much needed nourishment for the convalescent, these are some of the ways. Acknowledgment is gladly made to the Tuckerman Circle for grants of money for charitable purposes, and to many friends for gifts of clothing.

The specially religious work is the Sunday Evening Service. Up to Christmas the services were conducted by Rev. Burt Estes Howard. I have heard frequent commendation of his bright and interesting sermons. There is no record of the attendances, but they are reported as varying from seventy to one hundred and fifty. During Mr. McDowell's ministry of three months the attendances have never exceeded one hundred and ten, and they have been as low as thirty. To build up a congregation at Parker Memorial on quiet lines of earnest preaching and personal contact with those who attend is a

formidable task. The character of the neighborhood offers little promising material. The sensational methods of surrounding churches accentuate the difficulty.

Various societies have enjoyed the use of the building during the year. Among these are :

The Ladies' Aid Association.	The Girls' Fraternity Club.
The Boston Fruit and Flower Mission.	Dorothea Dix House.
Mass. Association of Working Girls' Clubs.	Parker Memorial Science Class.
Martha and Mary Sewing Society.	Committee of Free Religious Association.
	Kindergarten Training School.

Respectfully submitted,

JOHN McDOWELL.

#### PARKER MEMORIAL SUMMER WORK, 1900.

The work at Parker Memorial during the summer has been more satisfactory than ever before. There has been a good and regular attendance in the Kindergarten as a result of personal interest taken in the children by Miss Noyes.

The Domestic Science Class, a new department this season, has been very popular. The work of the class included lessons in the care and use of kitchen utensils, cooking and serving an economical meal, making a bed, and care of a sick room, simple home bandaging, with some lessons in nature work.

In both the above classes we had more applications for membership than we could accommodate.

The distribution of free ice to the sick has been continued this season as formerly, with the same grateful acknowledgments from the nurses and patients. We have supplied ice regularly for six patients suffering from severe chronic diseases, to whom the excessive hot days would have been unbearable without it.

The Mothers' Club has held its meetings regularly once a week, with an average attendance of 15.

The Playroom has been open two afternoons each week, and the children have enjoyed coming in from the heated pavements.

We have had a fresh air trip every week for those children who came to our playroom or belonged to our summer classes. In addition to these trips, the young people of Newton Centre entertained 60 children on June 23, and the young people of the Unitarian Church in Dedham entertained 35 children on June 28.

We are indebted to the Social Club of the Church of the Disciples; Hale Union, Newton Centre; Cambridge First Parish; Church of the Disciples' Sunday School; Channing Guild, West Upton; Mrs. Jaynes' Class of the Unitarian Sunday School, West Newton; George Herbert Hosmer Guild, Neponset; Nathaniel Hall Society; the children of Parker Memorial; Sunday School of First Parish, Quincy; Miss Burrage, Miss Wilber and Miss Stearns for contributions toward our summer work.

FLORA M. WHIPPLE.

TREASURER'S STATEMENT.

## TREASURER'S STATEMENT.

Income and Expenditures of the Benevolent Fraternity of Churches in the  
City of Boston for the year ending May, 1900.

### INCOME.

Income from investments . . . . .	\$10,540 28
Rents . . . . .	4,480 04
Contributions from churches . . . . .	4,961 49
Contributions from friends . . . . .	260 00
Contributions from friends for Parker Memorial . . . . .	529 43
Contributions from friends for Fresh Air Fund . . . . .	20 50
Bank tax rebate . . . . .	74 81
Insurance rebate on New South Church and interest, . . . . .	638 51
Classes . . . . .	88 00
Methodist denomination . . . . .	1,200 00
Howard Sunday School Club . . . . .	250 00

\$23,043 06

### EXPENSE.

#### PARKER MEMORIAL.

Expenses . . . . .	\$6,129 78	\$6,129 78
Rents received . . . . .	\$1,580 04	
Classes . . . . .	88 00	
Friends . . . . .	529 43	
	<u>2,197 47</u>	
Net expense . . . . .	\$3,932 31	

#### NORTH END UNION.

Expenses . . . . .	\$4,194 17	4,194 17
Rents received . . . . .	<u>1,575 00</u>	
Net expense . . . . .	\$2,619 17	

#### UNITY CHURCH.

Expenses . . . . .	\$1,782 01	1,782 01
Rents received . . . . .	<u>375 00</u>	
Net expense . . . . .	\$1,407 01	

#### MORGAN CHAPEL.

Expenses . . . . .	\$2,966 13	2,966 13
Rents received . . . . .	\$950 00	
Methodist denomination . . . . .	<u>1,200 00</u>	
	<u>2,150 00</u>	
Net expense . . . . .	\$816 13	

#### BULFINCH-PLACE CHURCH.

Expenses . . . . .	\$4,344 00	4,344 00
Howard S.S. Club for Miss Stokes' salary, . . . . .	<u>250 00</u>	
Net expense . . . . .	\$4,094 00	

#### SUNDRIES.

Administrative expenses . . . . .	\$2,040 00	
Printing, postage, stationery, etc., including annual report . . . . .	242 68	
Services on Common . . . . .	153 30	
Rent of safe in Union Safe Deposit Vaults . . . . .	30 00	
Expended from Poor's Purse . . . . .	175 00	
Union services at First Church in Roxbury . . . . .	<u>75 00</u>	
	<u>2,715 98</u>	
	\$22,132 07	

Income . . . . .	\$23,043 06
Expenditures . . . . .	<u>22,132 07</u>
Balance on hand . . . . .	\$910 99

## ACKNOWLEDGMENTS.

### CONTRIBUTIONS AND DONATIONS.

Arlington Street Church . . . . .	\$1,845 49	
King's Chapel . . . . .	1,570 00	
South Congregational Church . . . . .	1,200 00	
First Church in Boston . . . . .	156 00	
First Parish in Dorchester . . . . .	100 00	
Church of the Disciples . . . . .	50 00	
First Parish in Brighton . . . . .	25 00	
First Parish in West Roxbury . . . . .	15 00	
	<hr/>	\$4,961 49

### FOR PARKER MEMORIAL.

Friends . . . . .	\$187 43	
John C. Haynes . . . . .	100 00	
Miss Lucy Wheelock . . . . .	50 00	
Ladies' Aid Association . . . . .	30 00	
Anna M. and Susan A. Whiting . . . . .	50 00	
Mary B. and Ella C. Cummings . . . . .	50 00	
Children of Parker Memorial . . . . .	30 00	
Parker Memorial Science Class . . . . .	10 00	
Nathaniel Hall Society of Dorchester . . . . .	10 00	
King's Daughters, First Parish, Hingham . . . . .	10 00	
Young People's Religious Union, West Upton . . . . .	2 00	
	<hr/>	529 43

### FRIENDS.

Mrs. Otis Norcross . . . . .	\$100 00	
Grenville H. Norcross . . . . .	100 00	
Methodist Denomination . . . . .	1,200 00	
John T. Coolidge . . . . .	25 00	
J. Randolph Coolidge . . . . .	25 00	
Mrs. Elizabeth H. Kidder . . . . .	10 00	
Estate of Robert C. Billings, less \$1500 U.S. tax . . . . .	8,500 00	
Estate of Robert C. Waterston . . . . .	5,000 00	
	<hr/>	14,960 00

BOSTON, May 5, 1900.

I have examined the accounts of Mr. William P. Fowler, Treasurer of the Benevolent Fraternity of Churches in the City of Boston, showing the moneys expended and the vouchers received therefor, together with the special and general investments, verifying the securities and the amount of cash on hand, and have found them correct.

EDWIN L. HOMER.





BENEVOLENT FRATERNITY OF CHURCHES

IN

THE CITY OF BOSTON.

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1900-1901.

## Meetings and Committees.

The Annual Meeting of the Fraternity is on the first Sunday in May, at which time the officers for the year are chosen. The contributions of the Branches should be paid before the first day of May, when the financial year begins. The other regular meetings are on the second Sunday in October, the second Sunday in December and the second Sunday in March.

The Delegates are divided into Committees, serving two months. Each Committee, during its time, visits the various Chapels and Sunday Schools.

Delegates are urged to inspect the churches and their work during the week, as well as on Sundays; also to attend the week-day services of the Ministers.

It is very desirable that the Delegates should inform the contributing churches of the working of the Ministry-at-Large.

It is also recommended that the Chairmen of the Visiting Committees call their committees together, and arrange for visiting upon some definite plan.

The visiting is suspended in July, August and September.

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### NOTE.

The Secretary, Rev. EDWARD A. HORTON, is the Executive Agent of the "Fraternity," and has his office at 25 Beacon Street, Room 7, where he can be found every week-day.

# Benevolent Fraternity of Churches in the City of Boston.

1900-1901.

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## OFFICERS.

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### Executive Committee.

REV. THOMAS VAN NESS, <i>President</i> ,	11 Carlton Street, Brookline, Mass.
REV. JAMES EELLS, <i>Vice-President</i> ,	41 Marlboro Street
WILLIAM P. FOWLER, <i>Treasurer</i>	931 Tremont Building
REV. EDWARD A. HORTON, <i>Secretary and</i> <i>Executive Agent</i> . . . . .	25 Beacon Street
FRANCIS L. COOLIDGE . . . . .	112 Water Street
EDWARD C. BRADLEE . . . . .	113 Beacon Street
REV. HOWARD N. BROWN . . . . .	79 Mt. Vernon Street
GEORGE C. POWERS . . . . .	8 Louisburg Square
COURTENAY GUILD . . . . .	26 Mt. Vernon Street
FREDERICK O. NORTH . . . . .	20 Dock Square
HENRY O. CUSHMAN . . . . .	516 Commonwealth Avenue
REV. F. S. C. WICKS . . . . .	20 South Street, Brighton

### Sub-Committees.

#### CHAPELS AND WORK.

- BULFINCH-PLACE CHURCH.—Messrs. Wicks, Cushman, Van Ness and Horton.
- NORTH END UNION.—Messrs. Brown, Coolidge, Van Ness and Horton.
- MORGAN CHAPEL.—Messrs. Horton, Guild, Powers and Van Ness.
- PARKER MEMORIAL.—Messrs. Eells, Bradlee, Van Ness and Horton.
- UNITY CHURCH.—Messrs. Powers, North, Van Ness and Horton.

#### FINANCE COMMITTEE.

Messrs. Fowler, Powers, Brown, Van Ness and Horton.

## Delegates.

### FIRST CHURCH.

- REV. JAMES EELLS, *President* . . . . . 41 Marlboro Street
- EDWARD C. BRADLEE . . . . . 113 Beacon Street
- MISS CAROLINE P. CORDNER . . . . . 50 Chestnut Street

### SECOND CHURCH.

- REV. THOMAS VAN NESS, *President*, 11 Carlton St., Brookline
- REV. EDWARD A. HORTON . . . . . 855 Boylston Street
- ARTHUR W. CHESTERTON . . . . . 49 India Street
- GEN. W. W. BLACKMAR . . . . . 72 Commonwealth Avenue
- JOHN CAPEN, *Secretary* . . . . . 5 Worcester Square

### ARLINGTON STREET CHURCH.

- BENJAMIN M. JONES . . . . . 81 Milk Street
- RUSSELL FESSENDEN . . . . . 49 Hereford Street
- WILLIAM L. PUTNAM, *Secretary* . . . . . 50 State Street
- COURTENAY GUILD . . . . . 26 Mt. Vernon Street

### SOUTH CONGREGATIONAL CHURCH.

- REV. EDWARD E. HALE, D.D., *President*, 39 Highland St., Rox.
- FREDERIC H. NAZRO . . . . . 272 Devonshire Street
- WILLIAM P. FOWLER . . . . . 931 Tremont Building
- DUDLEY R. CHILD . . . . . 172 West Canton Street
- HENRY OTIS CUSHMAN . . . . . 516 Commonwealth Avenue

### KING'S CHAPEL.

- REV. HOWARD N. BROWN, *President*, 79 Mt. Vernon Street
- FRANCIS L. COOLIDGE . . . . . 81 Marlboro Street
- ERNEST JACKSON . . . . . 383 Beacon Street
- HENRY WILDER FOOTE . . . . . 25 Brimmer Street
- FRANCIS P. SEARS . . . . . 85 Mt. Vernon Street

## Delegates.

### FIRST PARISH, DORCHESTER.

REV. E. R. SHIPPEN, <i>President</i> ,	60 Virginia St.,	Dorchester
HENRY F. HOWE, <i>Treasurer</i>	120 Kingston Street,	Boston
W. CARROLL POPE, <i>Secretary</i> ,	Hotel Monadnock,	Dorchester
FREDERICK O. NORTH	20 Dock Square,	Boston
SIDNEY K. CLAPP	179 Boston Street,	Dorchester

### CHURCH OF THE DISCIPLES.

REV. CHARLES G. AMES, D.D., <i>President</i> ,	12 Chestnut Street
MISS BERTHA D. EATON	80 Commonwealth Avenue
GEORGE C. POWERS	8 Louisburg Square
ALFRED JONES	Norfolk House

### FIRST PARISH, BRIGHTON.

REV. F. S. C. WICKS, <i>President</i>	20 South St.,	Brighton
GEORGE B. LIVERMORE, <i>Sec'y</i> ,	5 Chestnut Hill Ave.,	Brighton
CHARLES B. WETHERELL	78 Chauncy Street,	Boston
FREDERICK J. WHITE	33 High Street,	Boston
FRANK W. KROGMAN	209 Washington Street,	Boston

### HAWES UNITARIAN CONGREGATIONAL CHURCH, SOUTH BOSTON.

REV. JAMES HUXTABLE, <i>President</i>	568 East Fifth Street
WALTER JENNEY	55 G Street
ALBERT H. WHITE	556 Broadway
CHARLES B. BEDLINGTON	53 Old Harbor Street
A. A. RICHARDSON	12 Linden Street

### FIRST PARISH, WEST ROXBURY.

REV. JOHN H. APPLEBEE, <i>President</i>	14 Hastings Street
C. W. SPARHAWK, M.D.	Centre Street
B. H. JONES	Maple Street
MRS. SIDNEY SMITH	Maple Street
MRS. G. DE COLIGNY	99 Temple Street

## Delegates.

### FIRST CONGREGATIONAL SOCIETY OF JAMAICA PLAIN.

REV. CHARLES F. DOLE, <i>President</i>	.	Roanoke Avenue
EDWARD W. BREWER	. . . .	263 Pond Street
E. PEABODY GERRY, M.D.	. . . .	2 Everett Street

## Churches and Ministers.

*Bulfinch-Place Church.*—Sunday Services; Sunday School at 1.45 P.M. Public Worship at 3.15 P.M. The Winkley Guild and Evening Services at 7.30 P.M.

Various meetings during the week :—

*Thursday Evening.*—Religious Conference.

*Wednesdays and Thursdays.*—Teachers' Meetings.

Social Meetings once a month.

Women's Alliance twice a month.

Men's Club once a month.

The Eliot Sewing Circle and various "Lend-a-Hand" and "Red, White and Blue" Clubs hold frequent meetings.

*Saturday Afternoon.*—Housekeeping and Cooking Classes for children.

Popular lectures will be given during the winter by able speakers.

Kindergarten Playroom and Flower Mission during the Summer.

Mr. Eliot or one of his Assistants will be found at the church every week day from 10 A.M. to 1 P.M.

Rev. Christopher R. Eliot, *Minister.* Residence, 2 West Cedar Street.

Rev. Samuel H. Winkley, *Pastor Emeritus.* Residence, 11 Louisburg Square.

Miss Edith L. Jones, *Assistant.* Residence, 70 Pinckney Street.

Miss Katherine R. Stokes, *Assistant.* Residence, 233 Hancock Street, Dorchester.

Rev. A. D. K. Shurtleff. Residence, 9 West Cedar Street.

*North End Union, Parmenter Street.*

*Sunday.*—Sunday School at 3.15 P.M.

*Monday.*—Plumbing School (shop work), Gymnasium, Boys' Club, Girls' Literary Club, Drawing, Dressmaking (two



classes—for girls and for adults), Printing (shop work), advanced, Stamp Saving.

*Tuesday*.—Two Boys' Clubs, Girls' Club, Dressmaking, Printing (shop work), advanced.

*Wednesday*.—Mothers' Meetings, Plumbing School (shop work), Gymnasium, Girls' Club, Drawing, Picture Loan, Dramatic Class.

*Thursday*.—Dressmaking (adults), Girls' Gymnasium, Boys' Club, Stamp Saving, Mothers' Meeting, Printing (shop work), advanced, Plumbing School Lectures.

*Friday*.—Boys' Gymnasium, Embroidery.

*Saturday*.—Songs and Games, Kitchen Garden, Sewing School, Illustrated Lectures.

Day Dressmaking Class, nine months' course, 9 A.M. to 4 P.M. every week day except Saturday.

Playroom for little ones five afternoons.

Classes in Dressmaking, Sewing, Mending, Darning, Dolls' Dressmaking, Fancy Paper Work, etc., for school girls afternoon and evening.

Reading Room open every evening. Public baths every day from 8 A.M. to 8 P.M.

Samuel F. Hubbard, *Superintendent*. Residence, 73 Pinckney Street.

Miss Florence N. Barker, *Assistant*. Residence, 32 Parmenter Street.

Horace L. Channell, *Assistant*. Residence, 121 Broadway, Everett.

*Unity Church, Dorchester, Cottage Street, near Dorchester Avenue.*

*Sunday*.—Preaching Service, 11 A.M. Sunday School, 12 M.

*Monday*.—Social Club, 8 P.M.

*Friday*.—Boys' Club, 7 P.M. Mutual Helpers' Flower Work, 10 A.M. (July and August).

Kindergarten, six weeks in July and August.

Rev. H. H. Saunderson, *Minister*. Residence, 6 Thacher Road, Dorchester.

*Morgan Chapel, corner of Shawmut Avenue and Corning Street.*

*Every Day*.—9 to 12, Kindergarten. 7 to 6, Nursery. 9 to 9, Reading Room and Baths. 9 to 12, Employment Bureau. 9 to 5, Co-operative Industrial Work.

*Monday*.—7.30 to 8.30, King's Daughters. 7.30 to 9.30, Excelsior Brotherhood. Afternoon and Evening, Music Classes.

*Tuesday*.—7.30 to 8.30, Class Meetings.

*Wednesday*.—7.30 to 9.30, Total Abstinence Guild. 7.30 to 9.30, Clubs for Boys and Girls.

*Thursday*.—7.30 to 8.30, Prayer and Conference Meeting.

*Friday*.—Afternoon Music Classes. 7.30 to 9, Ladies' Home Culture Circle, second Friday. 7.30 to 9, Epworth League and Church Social, fourth Friday.

*Saturday*.—10 to 12, Industrial School. 8 to 11, Saturday Night Concert and Rescue Work.

*Sunday*.—10 A.M., Prayer and Praise. 10.30, Preaching. 11.30, Sunday School. 2.45 P.M., Cottage Meetings. 6.30, Epworth League. 7.30, Evangelistic Meeting.

Rev. E. J. Helms, *Minister*.

Rev. J. L. Seaton, *Assistant*. Residence, 72 Mt. Vernon St. George Gamlin, *Janitor*.

*Parker Memorial, corner of Berkeley and Appleton Streets.*

*Tuesday Evenings*.—Millinery, Mothers' Club.

*Wednesday Afternoons*.—Children's Work, carried on by Agape Club.

*Wednesday Evenings*.—Dressmaking, Young Woman's Club.

*Thursday Afternoons*.—Sewing.

*Thursday Evenings*.—Millinery.

*Friday Evenings*.—Dressmaking.

*Saturday Mornings*.—Embroidery, Painting, Piano, Elocution and Paper Work, carried on by the Sphinx Club.

*Saturday Afternoons.*—Girls' Club.

The building is open all day.

Office hours from 2 to 5.30 P.M.

Visitors are welcome any afternoon.

Miss Flora M. Whipple, *Acting Superintendent*. Residence, 14 East Brookline Street.

Wendell Phillips Getchell, *Janitor*.

## Visiting Committees, 1900-1901.

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### COMMITTEES TO SERVE TWO MONTHS.

The Delegates are earnestly requested to observe the following suggestions as far as possible:—

1. That the body of Delegates from each church be invited to organize for the purpose of increasing interest in the Fraternity and augmenting its resources, each delegation adopting such plans as may best accomplish its purposes.

2. That hereafter each of the Visiting Committees of the Delegates visit during the successive months in such manner that there shall be two committees visiting each month.

3. That the Visiting Committees be requested to arrange their work so far as possible in such a way that at least one member of the committee shall be able to make a thorough report on each chapel.

4. That the delegates be earnestly invited not to confine their visits to their regular months, but to visit work in which they are interested at other times.

#### *October and November.*

FRANCIS L. COOLIDGE.

WALTER JENNEY.

HENRY W. FOOTE.

FREDERIC H. NAZRO.

#### *November and December.*

GEORGE C. POWERS.

DUDLEY R. CHILD.

A. A. RICHARDSON.

B. H. JONES.

#### *December and January.*

WILLIAM L. PUTNAM.

WILLIAM P. FOWLER.

RUSSELL FESSENDEN.

COURTENAY GUILD.

HENRY F. HOWE.

*January and February.*

FREDERICK O. NORTH.	CHARLES B. BEDLINGTON.
W. CARROLL POPE.	E. PEABODY GERRY, M.D.

*February and March.*

EDWARD C. BRADLEE.	W. W. BLACKMAR.
GEORGE B. LIVERMORE.	JOHN CAPEN.
MISS CAROLINE P. CORDNER.	

*March and April.*

FRANCIS P. SEARS.	ERNEST JACKSON.
SIDNEY K. CLAPP.	ALFRED JONES.

*April and May.*

C. W. SPARHAWK, M.D.	FRANK W. KROGMAN.
MISS BERTHA D. EATON.	ALBERT H. WHITE.

*May and June.*

BENJAMIN M. JONES.	CHARLES B. WETHERELL.
EDWARD W. BREWER.	FREDERICK J. WHITE.

*June and October.*

ARTHUR W. CHESTERTON.	HENRY OTIS CUSHMAN.
MRS. SIDNEY SMITH.	MRS. G. DE COLIGNY.

No assignments are made for July, August and September, but delegates are urged to inspect the summer work at their convenience.

## HISTORY, AIMS, AND METHODS.

**D**R. JOSEPH TUCKERMAN began his labors as a minister-at-large in Boston, in 1826. He was at first supported by individual contributions. In 1827, his work was taken in charge by the AMERICAN UNITARIAN ASSOCIATION, and regular reports were made to that body. It was found desirable to place this growing work on a different basis, and the Association transferred its supervision to what is now known as the BENEVOLENT FRATERNITY OF CHURCHES, which has carried on the enterprise ever since. This body was founded in 1834, by delegates from the Unitarian churches of Boston, and incorporated in 1839. Today it represents the distinct organized work of the Unitarian denomination in Boston, through the several channels of philanthropy, education, worship, and free church privileges. It aims to be in every true sense a Ministry-at-Large. The churches representing the "Fraternity" are situated at widely contrasted localities in the city; and in each case the plan is carried out of fitting the activities to that particular region. In this way the ideas and the money are made to operate in a varied manner, calculated to meet the diverse needs of this growing community.

A summary of the different methods employed in carrying out our plans would contain nearly everything that comes within the scope of Christian civilization. We carry on industrial training, kitchen gardens, gymnasiums, reading rooms, dressmaking, and all modern helps to good citizenship. On the other hand, we maintain preaching, Sunday Schools, pastoral relations with the sick and poor, and whatsoever belongs to a living Christian church. It is the "Fraternity's" province to care for the churchless, whether rich or poor; and it seeks to provide facilities for the

people who are either indifferent to church life and work or have become alienated. In other words, it seeks by a flexible and all-around manner to be the Ministry-at-Large of the Unitarian churches of Boston, fulfilling for them and with them many most important duties. The means for this wide and varied work are provided by funds which have been steadily growing through bequests since the "Fraternity's" origin, and also by annual donations from most of the Unitarian churches in the city of Boston. The conduct of its affairs has been so discreet in the past that it has won confidence from all sources. Although under the auspices of the Unitarian churches, it is unsectarian, and aims to instil those truths which lead to character, and to spread those influences that tend to create self-respect, self-support, and genuine Christian faith. Some of our best-known leaders in religious and moral movements have been associated with this organization, such as Channing, Gannett, Henry Ware, Parkman, Barrett, S. K. Lothrop, Robbins, Starr King, J. F. W. Ware, Henry P. Kidder, Charles Faulkner, Rufus Ellis, and many others of the clergy and laity equally well-known. Recognizing the claims and opportunities of modern life in a city like Boston, the "Fraternity" wishes to preserve all the merits of the past ways of carrying on missionary work, and to add thereto new methods and enlarged plans.







The Benevolent Fraternity  
of Churches in the City  
of Boston    A Ministry at Large

1901

ANNUAL REPORT OF THE EXEC-  
UTIVE COMMITTEE

With List of Officers and Delegates  
Chapel Bulletins  
Treasurer's Report  
Reports of Ministers-at-Large



PUBLISHED FOR DISTRIBUTION OCTOBER, 1901.

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SIXTY-SEVENTH

ANNUAL REPORT

OF THE

EXECUTIVE COMMITTEE

OF THE

BENEVOLENT FRATERNITY OF CHURCHES

IN THE CITY OF BOSTON

WITH THE REPORTS OF THE MINISTERS-AT-LARGE.

PUBLISHED FOR DISTRIBUTION OCTOBER, 1901.

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BOSTON:  
L. H. LANE, BOOK PRINTER,  
97 OLIVER STREET.  
1901.

## Executive Committee, 1901-1902.

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REV. THOMAS VAN NESS . . . . .	<i>President.</i>
REV. JAMES EELLS . . . . .	<i>Vice-President.</i>
WILLIAM P. FOWLER . . . . .	<i>Treasurer.</i>
REV. EDWARD A. HORTON . . . . .	<i>Secretary and Executive Agent.*</i>
EDWARD C. BRADLEE . . . . .	} <i>Directors.</i>
REV. HOWARD N. BROWN . . . . .	
GEORGE C. POWERS . . . . .	
COURTENAY GUILD . . . . .	
FREDERICK O. NORTH . . . . .	
REV. F. S. C. WICKS . . . . .	
REV. EDWARD CUMMINGS . . . . .	}
REV. PAUL R. FROTHINGHAM . . . . .	

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\* Till October 1, 1901.

NOTE.—The Headquarters' office was transferred October 1, 1901, from 25 Beacon Street to Parker Memorial, Rev. Charles W. Wendte in charge. Mr. Wendte will respond to the usual calls for information or services. Rev. Edward A. Horton retires from official duty as Executive Agent and Secretary.

# ANNUAL REPORT

OF

## THE EXECUTIVE COMMITTEE,

PRESENTED MAY 5, 1901.

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To the Benevolent Fraternity of Churches in the City of Boston :

GENTLEMEN,— Your Executive Committee presents herewith the Sixty-seventh Annual Report.

### ZEAL.

No satisfactory work is done in this world when there is an absence of interest. This law of real success applies to our organization. Development of resources, increased skill in methods, more complex machinery, however excellent and praiseworthy, will not avail if there is lacking a powerful central enthusiasm. This zeal can only come by sympathetic relations with the objects of our care. This leads us to a main question, on the answer to which depends very much.

### TUCKERMAN.

It is a question that was raised by Dr. Joseph Tuckerman when he began the work of the Benevolent Fraternity of Churches. It was answered by him in an earnest broad manner. If he had settled it differently, he would have never laid the foundations of our career as a ministry-at-large, because he would not have had the heart to enter on the difficult pathway. We refer to the attitude anyone takes toward city life. Dr. Tuckerman treated this subject in a book which has been out of print for many years. The view of our great philanthropist is expressed in these words:

"Vicious as cities may be, and are, I yet believe that they are intended to be instruments of the highest moral ends of God with respect to man in this world."

In other words, Dr. Tuckerman did not regard the dense life of a city as an evil which was to be mitigated as far as possible by treatment. Rather did he see in such communities wonderful opportunities for the development of character, and even the moral dangers, so numerous under those circumstances, appeared to him as challenges for the best efforts of mankind to mutual helpfulness.

#### MINISTER-AT-LARGE.

This is really the keynote of our work. Not *for*, but *with*; not from above in half-hearted condescension, but by the side of these elements arraying our forces. The application of this thought to our present conditions is a vital one. The ministry-at-large is no place for any one who finds himself constantly held back by doubt and disgust. He must handle the individual case and the civic problem with the same brave spirit.

Cities appear to the minister-at-large as individuals, no matter how extended the work grows or how complicated the methods. It is the individual on whom rests the eye of the true reformer. We believe that for the most part this personal sense is preserved in our plans. And he only exerts his best and fullest power for uplifting humanity who believes that God made the city as well as the country.

#### RELIGION.

There is a second important qualification. It was exemplified in Dr. Tuckerman, and he held this as earnestly as the first;—faith in the Christian religion as a sufficient agency in humanitarian work. The founder of the Benevolent Fraternity of Churches did not lose himself in secondary details. He caught his inspiration from great truths which were always vividly before him. It is wise for us to make sure of our

position in this respect. Even a half-conscious doubt as to the capacity of Christianity for our objects retards our progress and diminishes our influence. Christianity is on its trial as never before. Can it be made a world power? The tests are those which belong to conditions where religion must not only be translated in terms of conduct but religion must serve as motive to noblest action.

#### SECONDARY SUBSTITUTES.

Substitutes are appearing on every hand. When they are made to take the place of religion there is sure to be only temporary success. We believe in the availability of religion for all that is to be done. We gladly make use of all rightful aids, but the closer we keep to the great truths of practical Christianity, the stronger is our position. This was Dr. Tuckerman's constant teaching. The benefit of his example for us today lies chiefly in the recall which it makes upon us to the higher outlook and the deeper motive. We must plough at good depth and sow culled seeds.

If religion could make saintly monks, it is now proving that it can make worthy citizens. The cloister is deserted for commerce, and the hermitage for the legislature; but we are confident that in and through all these changed conditions religion will have its perfect work. The recurrent preaching of Tuckerman was on the theme of the sonship of man to a Heavenly Father with all that doctrine involved. Phillips Brooks in his day delivered the same message with the same fervor. Both preachers aimed at an upbuilding result and had an apostolic faith in the possibilities of a reconstructed world, in which the Christian ideal should be embodied. The universal incarnation of love and justice.

#### TODAY.

We think we are safe in saying that these two points of view are as necessary for the minister-at-large today as they were for Tuckerman in the beginning. A belief that cities



and civilization are not essentially hostile to the best welfare of mankind.

And second, that a rational consecrated form of Christianity must ever be the greatest power in the world for the improvement of our race. Equipped with this spirit and governed by it, our work in this expanding city goes forward on regular lines. And what are these great highways over which we move in and among the masses of humanity? They are three; and our success and usefulness depend upon the large and liberal use of these channels.

#### OPEN CHURCH.

1. There is the open church. Our places of worship are free, and a welcome greets even the chance visitor. Whatsoever things are hospitable, whatsoever message is of brotherly tone and advice, whatsoever worship is simple, yet reverential, whatsoever service is wide and generous in its ritual,—these are cultivated in our church system. These are truly places for the people. Each one is asked to regard the privileges as belonging by right to the worshipper, without regard to the amount of support which may be rendered. He who can give is not hindered; and those who are not able are not made ashamed.

It would not be difficult to crowd our churches by sensational preaching; such an object we have never entertained. Rather are we desirous of adding steadily, even if slowly, those individuals who find an awakening heart and a more devout mind. We do not lay emphasis on the word “free” as though a free church were everything. We say here is the open church, the home church, the church of all souls.

In addition to the welcoming atmosphere is the actual open church for every day. Our witness is to be found between the Sundays. Everything that will tend to bind people together in the common cause is fostered. Classes, meetings, clubs are established and sustained to create and to hold an abiding membership.

## OPEN FRIENDSHIP.

2. Our second great reliance is on open friendship. This phrase may seem enigmatical, but it stands for the personal work which a minister-at-large can so well do, and which is imperatively demanded. The messages of the pulpit are rendered into friendship, counsel, guidance. The best interpreter of Jesus is a good disciple. When the preacher becomes pastor he is a real shepherd to a flock.

There is nothing quite so saving in this world as true friendship. We mean by open friendship the hearty invitation which kindly souls always extend to human beings, as completely expressed in the simplest look and tone as by direct speech. The worker in the Fraternity crosses thresholds as a friend; he helps to solve domestic problems better than any one else because of his impartial, unselfish attitude. Confidence easily springs up at his approach, and the suspicious know that he has no mercenary object.

This friendship of the Fraternity worker is open all the year, night and day, and beckons to the wayfaring man. There is no burden our workers will not share, and no secret they will not sacredly retain. It is a friendship that discriminates and tenderly denies. It combines loyalty and love on the one hand, and steady warnings and serious counsels on the other hand.

## OPEN THOUGHT.

3. No one knows better than the minister-at-large that man lives not by bread alone. Quickening, emancipating thought is as necessary in our department of activity as in any other of life's large channels.

We mean by open thought, the frank use among the people of progressive ideas. The constant presentation of these establishes the only secure basis of union between the workers and the masses. If the toiling classes believe that we are giving them our best thought, that they are sharing with us the highest standards, then their respect is guaranteed and

our leadership made stronger. The brain must reach out through the hand. Our training schools must clearly show their advanced methods. The workingman needs training and development, and all this he well knows. He will not pay heed to any organization that does not pledge itself to the broadest and greatest skill.

This statement applies even more forcibly to the general nurture and care of the young people committed to our charge. In this country an intelligent parent understands very well what his children ought to receive in their education for life's duties. The strongest reason why parochial schools cannot succeed in the United States is the almost universal protest of thoughtful Catholic parents against the injustice which is put upon their children by the inadequate teaching of these sectarian schools. They feel that their boys and girls will not be able to hold their own in business and social competition with the graduates of our public schools.

This throws light on the whole subject we are now considering. We offer the best, freest thought we have in religion, the most progressive ideas we can obtain from sociology, and the most improved methods in our various educational departments. Open thought strikes the keynote of sincerity and reality. We seek its embodiment in the institution and in the worker. The people at large respond to this if to anything. It is a personal and mental attitude which honors both those receiving and those giving. It is a daily exemplification of a healthy faith in human nature, and a living testimony to the human brotherhood in its highest phases. Reason, truth and culture we share equally with all who come under our influence.

With this general consideration, indicating the spirit and standards of our organized work, let us briefly review the result of the past year. The reports of the several ministers have been rendered to us as usual, and to them we refer those who may wish the information which comes from the personal

worker in the field. But it is in place for us to offer a summary and present a general estimate.

#### CHANNING CHURCH.

Probably the most conspicuous feature in our annual report is the successful transfer of work from Washington Village to Dorchester. Yet it is scarcely accurate to say that this is a transfer. It is true the property at South Boston was sold, forming a financial nucleus for the new enterprise. It is also true that some of the worshippers at the old place are identified with the new church, but the main sources of prosperity at East Cottage Street lie in the new additions and the fresh opportunities.

The building itself, Channing Church, is a credit to both the Fraternity and the architect, the former dealing generously in expenditures and the latter bringing to his task a tasteful well-arranged plan. The cost of the structure, with all the furnishings, is several thousands more than the amount of money realized by the sale of the old property. But your Executive Committee carefully considered this possible increase and deemed it wise. The object being to offer the community in which the church stands a house of worship of such dignity and beauty as to invite the loyal support of the neighboring families.

While the Benevolent Fraternity of Churches has always announced its part in the enterprise, we have not made the fact so prominent as to give a mission or charity character to the movement. We hope that eventually the congregation will be somewhat self-supporting and certainly cordially co-operating. The minister, Rev. Mr. Saunderson, has made this a leading object in his methods.

Although the progress of the building was long delayed, Easter Sunday saw its completion. The preliminary meetings in the hall near by were of assistance in awakening interest and acquainting the people with our purpose. Therefore at the opening of the church we find the Sunday-School Room

filled with a hundred pupils, and the regular service in the church is participated in by a congregation occupying two-thirds of the auditorium, and constantly enlarging.

The people who have thus far indicated their desire to belong to the society are greatly compôsed of young families, with a great deal of vigor and zeal, and with evident appreciation of these religious and social privileges. It is hoped that in the autumn some systematic administration of affairs will be perfected, by which a proper degree of responsibility will be thrown on the people, thereby creating a treasury, committees and other appropriate organized features which belong to a religious society. That is to say, we aim to create local self-government, local responsibility and local support, while at the same time our actual control is not relaxed. In brief, Channing Church may be pointed to as a cheering sign of progress. Your Executive Committee trusts that the Benevolent Fraternity of Churches will receive due recognition as the source of this advance in organized Unitarianism in Boston.

Rev. Mr. Saunderson has shown zeal and intelligence combined. His handling of the situation has been marked by a display of interest, tact and leadership. The dedication services were held Wednesday, April 10, participated in by leading ministers and witnessed by a gathering that filled the church. At the same time, Mr. Saunderson was installed as minister. He will proceed at once to form an Alliance Branch among the ladies, inaugurate a Boys' Club, for which there is an admirable basement room provided, and in other ways organize his people. All reasonable signs confirm the action of your Executive Committee in closing our work at Washington Village and opening it anew in this growing community at Dorchester.

#### MORGAN CHAPEL.

At last we have emerged from difficulties of law and finances. It is true that new problems await us with Morgan Chapel,

but the chief question has been settled and we are happy to report decided progress.

The court has granted our application for an increase of \$10,000, making the sum desired \$40,000 instead of \$30,000. The Young Men's Christian Association offered no opposition. With this permission for a mortgage on the property, a loan has been promised at  $4\frac{1}{2}$  per cent. An architect has been secured in Mr. C. Howard Walker, and he is confident of receiving bids within the specified sum so that we may have a satisfactory building.

On the other hand, the wishes of Rev. Mr. Helms have been greatly considered with reference to his departments and plans. It is hoped that the building can be torn down the early part of June and construction begun at once. Meanwhile the work of Morgan Chapel will be continued elsewhere. All this rebuilding is made necessary by the expansion of the work and the growth of the departments.

This is another step forward in the affairs of the Benevolent Fraternity of Churches, and also indirectly a testimony to the vigorous condition of Unitarianism. We may say in addition it is a witness to the breadth, the catholicity of Unitarian methods. It is well that we have in the city of Boston an object lesson of this kind. In setting forth our Unitarian faith, preachers constantly remind the public that good will and unity are vitally needed at the present time. We plead for a union of sects on the basis of good works. What shall all our sermons and statements avail if we cannot point to some actual instances, especially where we have had opportunity to lead? Here was a test case.

The property of Henry Morgan was offered to the Unitarians under peculiar conditions. We did not shrink from undertaking the expense and the care in hopes of doing good, and of illustrating unsectarian Christianity. Through discouraging vicissitudes we have steadily held our way. While often demurring to some methods and teachings on the part



of our Methodist friends, we have had faith in the essential merit of our partnership work. Here as everywhere much depends upon the man. Our confidence has been increased since Rev. Mr. Helms has been at the head. His tastes, training and earnestness are all in his favor, and our action in rebuilding has sprung greatly from our faith in him.

Probably no where else in the land is there a church just like this; a Methodist minister with a Unitarian board of officers. But Methodist money and Unitarian money mingle in the treasury and seem to combine very well. Methodist zeal and Unitarian sagacity find harmonious results. The Methodist emotion is manifest through the Unitarian common sense, and together we are touching depraved and disabled humanity with a healing, helping hand.

When the new 'structure is completed the neighborhood will take on a better tone and character. May we not congratulate ourselves that the Benevolent Fraternity of Churches has such a power of adaptability? It plants a church in Dorchester and there adapts itself with living helpfulness to the adjacent homes. Then it turns to a locality so utterly different at Shawmut Avenue, and joins with the Methodists in improving and uplifting the people, becoming a part of the everyday life of the vicinity.

It is worthy of note that in both instances the power of religion is the chief reliance; religious services, religious instruction and religious influences predominate. They are the source and determining force in the manifold activities at Morgan Chapel as in the simpler parish life of the Channing Church.

#### PARKER MEMORIAL.

We are privileged to mark again a third forward movement. Different in form but the same in substance is the hopeful record at Parker Memorial, as at Channing Church and Morgan Chapel. The uncertainties which have hung over affairs

at this point have diminished, at least as far as the selection of a leader is involved.

It is necessary we should put on record what has recently transpired for future reference. In June of last year, the Executive Committee recommended the removal of Parker Memorial from its present site and a combination with the South End Industrial School. The project included the erection of a new building. These recommendations of the Executive Committee were afterwards approved by the corporation in the succeeding month of October. Negotiations were on foot to consummate this plan, but then began to arise some questions as to the wisdom of the movement. Arguments were brought forward in favor of retaining Parker Memorial where it is, of developing the work with increasing vigor as a modern ministry-at-large. This sentiment grew sufficiently to call for a reconsideration of the previous votes of removal. The results you well know, and they are before us in the latest votes, directing the Executive Committee to take certain steps for the reconstruction of the work at Parker Memorial, changing the headquarters of the Fraternity and modifying some administrative features.

The combined offices of Executive Agent and Head of Parker Memorial were offered to the present Secretary. After careful deliberation he found it inadvisable to accept the generous proposition which had been made, feeling that his chief duty was to the Sunday-School Society, whose service he must leave in undertaking the new obligations. The Parker Memorial sub-committee then turned elsewhere, and has selected Rev. C. W. Wendte. The terms of the invitation to Mr. Wendte will be stated to you in the special report to be offered. This choice is the result of careful consideration.

Mr. Wendte's characteristics are well known to most members of our Unitarian faith. He is a man of large resources and wide experience, and with an energetic disposition. He has always had in mind some field of labor similar to this



which is now offered to him, and in accepting the charge he will bring to his duties a buoyant feeling of personal satisfaction reinforced by a deep faith in the possibilities before him. Your Executive Committee has pledged to Mr. Wendte, as it did to Mr. Horton, ample funds, hearty co-operation and length of time for testing results.

Therefore we are justified in calling this a third feature for congratulation in the annual record. Uniting on a leader who has the confidence of the Fraternity is more than half the battle. It is planned to make some changes in Parker Memorial such as will brighten its appearance and improve its facilities. Mr. Wendte will probably look over the field in the middle of the summer and prepare himself for the engrossing work of the autumn.

While in one sense affairs at Parker Memorial have been somewhat held back during the period of indecision, yet much more has been carried on than the casual observer knows. On examining the report offered by Miss Whipple, it will be found that important classes have been maintained, a goodly degree of sociability attained; and some results are of a more satisfactory character than heretofore.

We might cite in proof of this last statement some events, as the Thanksgiving dinner, the meetings of the Mothers' Club and the final exhibition of classes and workmanship. These were all of a higher grade than in any previous year. We specially commend the exhibition night when Fraternity Hall was filled with an interesting throng. Tables were placed around two sides of the hall, and on them were specimens of the work done in the various classes. A critical inspection gave the visitor unquestioned evidence that the paid and volunteer teachers had taught their classes well during the winter.

We gladly acknowledge our indebtedness to the young ladies of the Second Church, organized as the "Sphinx Club," who have given time and skill for the welfare of Parker Me-

morial through many winters. This season their classes were more numerous than ever. Such volunteer work is doubly beneficent; it benefits those who are taught and those who teach.

The more we can make Parker Memorial, the North End Union and Bulfinch-Place Church, centres where the large-hearted young people of leisure will enlist in good works, the wider and deeper grows our volume of practical Christianity. No doubt under Mr. Wendte this recruiting from the ranks of leisure those who will serve the ranks of the toiling, will be still further carried out. Fourteen different clubs and societies have been permitted to make use of the Parker Memorial privileges. These associations work along lines similar to ours, or are exemplifications of our principles. The more we can cluster such activities under Parker Memorial roof, the stronger will be our co-ordinating power at the South End.

We recall to your remembrance the fact that fifteen hundred dollars, which would ordinarily have been used in maintaining Parker Memorial, was voted to the Boys' Institute of Industry on Ruggles Street. For the past year, at least, we considered this a branch of Parker Memorial, and we desire to call attention to the large classes and vigorous administration of Mr. Stewart. Taking this department into consideration, Parker Memorial has really been very active at the South End among the young people. Miss Whipple has been faithfully at her post, and well earned the special vacation which we have granted her.

#### NORTH END UNION.

Two objects have been held quite clearly in view at the North End Union since it was placed in Mr. Hubbard's charge. These are expert training, somewhat similar to that in Trades-Schools, and secondly, the organizing of the young people into various clubs. To refer to the latter phase.

The Union has nine clubs in all; one for young men, three

for girls and five for boys. These give scope for a great deal of valuable education. The members become acquainted with literature, prepare papers, have debates, hold town-meetings, celebrate heroes' night, pursue historical studies and indulge in appropriate recreative occasions. Mr. Hubbard very well says,—that all this brings out latent ability and establishes self-respect. With reference to the first phase of expert training, at no other of our institutions has this been carried so far. The day dressmaking school has a nine months' course, the plumbing school and the department of printing all testify to efforts and usefulness in this direction.

The making of citizenship becomes the ideal at this place. Into the realization of that purpose many contributing elements must enter. The hand cannot be trained alone, to artisan skill ; neither can the brain be taught as of itself, nor yet can amusements exist simply for themselves. The North End Union is a created environment, which reacts upon its members from various quarters. It ministers to the making of character by the use of many methods.

As for the direct religious work at the North End, your Executive Committee has often reported its impossibility. And yet this is not an accurate statement. Religion is sometimes taught better by indirect means, and this is often observed at the North End Union. It is true that Miss Frothingham continues the Sunday School with large numbers, and with unquestioned good results. The personal contact of teacher with pupil, the enriching of memory, and a certain amount of didactic instruction may be counted as direct moral and spiritual nurture. But we are of the mind, as heretofore, that the foundations laid by the workers at the North End Union are virtually of religious tendencies and are essential to religious conditions. Dignity, sobriety, obedience, reverence, loyalty, good will, honor,—surely, these are integral parts of Christianity. If so, then the North End Union is the representative of Christian religion. The Jews, Italians,

Greeks, and Irish may not receive distinct doctrines, phrases and forms, but they are none the less under the influence of the spirit of Christianity, and whatever good is assimilated must eventually take the form of what is designated as Christian character. It is the work of the spirit and not the work of the letter that we are prosecuting in this part of the city.

Mr. Hubbard and his corps of associate workers have diligently pursued their usual courses the past year. No new thing can be brought forward as marking the record, but the universal excellence of the results, and the undiminished activity are fully set forth in Mr. Hubbard's ample report. Miss Barker has made her place strong by devoted performance of duty.

The local board of directors, specially the ladies, have attended with great faithfulness to the interests in their charge. Besides committee and directors' work, the local board give substantial aid in the shape of money outside the Fraternity's treasury. The sum thus furnished last year in addition to our own appropriation was over twelve hundred dollars.

#### BULFINCH-PLACE CHURCH.

By all evidences we are warranted in saying that the spirit, the life at Bulfinch-Place Church the past year has been quite enthusiastic. The general habits of this place are well known to our delegates either through personal visits or by frequent reports.

We do not expect surprises or great changes in this the oldest of our chapels. It has grown slowly into its present condition and will not quickly alter. Of course there are losses in all societies like this, which resembles the average parish church. Removals and death take away valuable members. On the other hand, it is the aim of Mr. Eliot and his associates to draw from the Sunday School additions which will in a measure replace the losses. In an exact sense, the Sunday School at this place is the nursery of the church. By wise methods the young people are induced to

remain because of a home feeling which has been created. Because of this the Guild meetings have flourished, the Red, White and Blue Club has had a successful year, and the attendance at the afternoon service has not fallen away.

Here at Bulfinch-Place Church is illustrated more than at any other of our posts the open friendship to which we referred in the beginning. The Parker Memorial better shows forth the open thought, and the Channing Church the open church; but here in ascendancy is exemplified the virtue and power of the open friendship. Mr. Eliot always dwells in his reports upon the theme of personal visitation, friendly counsel, pastoral sympathy and individual interview. It is natural that this should be the recurrent theme because his predecessor, Mr. Winkley, created the system which has found permanent embodiment in Bulfinch-Place Church. Mr. Eliot has not deviated from the pathway of old. But by this we do not concede that there is no progress.

One might say in all these things there is nothing new, but Mr. Eliot well observes: "It would be truer to say that it is all new. For while the organization and habits are much the same from year to year, the work itself is new everyday." This is true because it is personal work. Mr. Eliot, Miss Jones, Miss Stokes and Mr. Shurtleff extend the spirit of the message of Bulfinch-Place Church through wide reaches of the community. They are not simply calling, "Come, come and join with us," but even more assiduously they go forth and fulfil through personal missions the objects of the place.

The affection created by such labors is often touching. It cheers the dark hours of the sorrowing homes and strengthens the mothers' hearts. It deters the young from evil, as recollections of their Bulfinch Place friends flash upon them. Above all, these tender ties between our representatives and the toilers are a guarantee in many instances that faith both in God and man will not be utterly thrown away.

## IN GENERAL.

The income and expenditures the past year have been about equal. This means that our work has been carried on, our property kept in good repair and our investments profitably handled. We have received the following bequests since our last annual meeting: From the estate of Rebecca P. Wainwright, \$1000; from the estate of Benjamin Sweetser, \$2000, and rebate of tax on the legacy of Robert C. Billings, \$1500. The Treasurer's accounts show an increase in our total funds of \$8676.32 over the sum total of our funds one year ago.

There are increasing demands owing to the extension of the work. It has been a busy year for your Executive Committee. Meetings have been frequent, the sub-committees, on some of the chapels, have had exceptional cares, and even the corporation has been called together for special sessions.

Again we joined with the Church of Disciples, Roxbury First Parish and the South Congregational in holding union free services at Roxbury during the last summer. The attendance was about the same as in previous seasons, though success is not to be determined in this way. It is highly desirable that such an open church should be available for this Unitarian worship at Roxbury in the summer. We are only fulfilling our part by defraying some of the expense and providing a certain number of supplies.

The Boston Common course of addresses was as popular as ever. The new location on Beacon Street Mall proved a gain in certain important respects. The locality is quieter than the old one, and there is more dignity in the surroundings. There was no difficulty in obtaining speakers, for our Unitarian ministers seem somewhat fond of this out-door preaching. It was the sixth continuous season of our open-air meetings on the Common. The same location has been secured for the coming summer, and meetings will be held as heretofore.



We are often asked as to the actual results. This question is not easily answered. Cases have been found among the working people where an impression had been made, and the children of the family were thereafter sent to Unitarian Sunday Schools. All the literature that we distribute is carried away, and scarcely a leaf can be found on the ground when the assembly has dispersed, which shows at least a respect for what is offered. Open-air meetings have a reaction upon our own ministers. It is well to have a popular touch with the people "lest we forget." To keep near to the people is certainly the business of the Benevolent Fraternity of Churches.

#### IN CONCLUSION.

It is now full 20 years and more since the writer of this report began his official life with the Benevolent Fraternity of Churches. No one is now on the Executive Committee who served in 1881. He has served as President, without compensation, nearly ten years; his duties as President and Executive Agent with salary have covered about nine years. I look back and see a marked history of growth.

We have had vicissitudes similar to those which fall to every organization. Like a winding stream, sometimes there are apparent deviations, sometimes eddies, sometimes disturbed currents, but the volume and power have steadily increased. Certain questions have created differences of judgment, some problems have lingered in solution, but the total summary today is strikingly on the side of expansion and progress.

I need not mention the proofs save to point to the great increase of our permanent funds, to the enlarged and enriched chapels and their work, and to the wiser organized system prevailing through our activities. Many have labored to bring about these results. Let me offer my word of hope and congratulation.

No one in all these years has ever heard but one utterance

from me—a word of faith in the possibilities, in the high worth of the Benevolent Fraternity of Churches. I bring now the same confidence, the same deep interest. I believe that this organization is unique, creditable, modern. It deserves the widest, most loyal support from our Unitarian churches.

My earnest wish as I withdraw from official service is, that this co-operation may be so amply rendered by all as to ensure a future, twenty years from now, abounding in all those prosperous conditions which will contribute to the highest welfare of this our honorable ministry-at-large.

Respectfully submitted,

EDWARD A. HORTON,  
FOR THE EXECUTIVE COMMITTEE.



## BULFINCH-PLACE CHURCH.

To the Executive Committee of the Benevolent Fraternity of Churches in the City of Boston :

Someone has said, "Happy is the country without a history," and I am tempted to apply the words to the life of a church and say "Happy is the church without a history." The temptation to take refuge in some such thought is certainly great when one is invited to report the "new features and progressive aspects" of a church year and, failing to find any, is obliged to fall back upon the record of straightforward, sturdy-going, or, if you please, commonplace service, along the lines of well-tried organization and experience. Then one feels moved to say, for one's own comfort at least, "happy is the church without a history" — for we know that success does not depend upon new methods nor can it be measured always by what the world calls progress, but is to be found by walking in the old paths, by strengthening the things that remain, by making the best use of each day's opportunity and adapting one's self daily to such service.

Such comfort do we take at Bulfinch-Place Church as we think of the past year's work.

We have the same church buildings, the same working force, the same Sunday and week-day services, the same organizations for social, philanthropic and religious work. Moreover, we have the same ideals, namely, the encouragement of mutual helpfulness, the building of Christian character, the gladdening of hearts, the open church, every day service, the ministry-at-large. We seek to realize such ideals by the following instrumentalities: the Church and Sunday School, the Young People's Guild and Evening Service, the Thursday Evening Conferences and Preparatory Lecture, the Teachers' Meetings, the Women's Alliance, the Eliot Circle, Lend-a-Hand Clubs, the Red, White and Blue Club, Entertainments and Social Gatherings, and finally by constantly visiting the people in their homes and ministering to their needs, material or spiritual.

In all this, there is nothing new. Nevertheless, it would be truer

to say that it is *all* new. For while the organizations are the same and the words to describe the work must be almost identical from year to year, the work itself is new every day. This is true because it is personal work, work for individuals; and not only is the membership constantly changing, but the circumstances, needs and problems of individuals do not long remain the same. The life of an individual or of a family is kaleidoscopic.

In other words, our work is so largely one of detail, of pastoral care, of serving individuals in a great variety of ways that it is impossible to fairly represent it in any report. The best cannot be told. Statistics are of little value and for the most part impossible. Perhaps a family will have received care and constant visiting for months and yet count for only one. There are many such. We must call and call again, and watch over them day by day. Sometimes the problem is finding them employment, or a better tenement, or hospital accommodation, or a convalescent home, or a country boarding place for the children.

It is much to say that the work has gone forward without friction or interruption. It is a joy and inspiration to have Mr. Winkley with us and to listen to his words of counsel and good cheer. We acknowledge the kindness of many friends who give their loyal support. We are especially indebted to Dr. Mary F. Hobart for her generous and efficient services in many cases of sickness, and in that connection we would acknowledge the uniform courtesy and friendly co-operation of the physicians and nurses both in and out of the hospitals to whom we are so often obliged to go. Rarely is there a week when we have not some one in their special care, and they never fail us. May I not mention with special gratitude the Massachusetts General Hospital, the New England Hospital for Women and Children, the Catholic Hospitals for Incurables, and the Convalescent Homes in Milton and Waverly and Watertown.

It is our privilege and pleasure to co-operate most cordially with the various charitable and philanthropic agencies of the city and State. We are frequently debtors to their experience and willing assistance. We realize, however, that in our work, even along such lines, it is not "charity" but "love" that blesses, and we conceive it to be the mission of the Church to illustrate that spirit of sympathy and loving service without which philanthropy becomes an empty name — "sounding brass and the tinkling cymbal."

There are many things we would gladly have to make our work still more effective :

1. Were there a few hundred dollars to expend annually for music it would be of great benefit in making our afternoon service more attractive. The other churches in our neighborhood depend much on their choirs or choruses. Good as our volunteer choir has often been, it is uncertain and ought to be strengthened by additional voices which our congregation cannot supply.

2. The gift of a stereopticon would be highly appreciated by our Men's Club. Were such in its possession, especially if it were made possible to operate it by electricity, the Club would gladly undertake to supply the neighborhood with courses of popular or scientific lectures, for which we feel that there is a need. The lantern would be of great assistance also in connection with our Sunday School and church work.

3. We do not forget our vision of a parish house. If we remain where we are, our work must become more and more a neighborhood work, and for that, a parish house, with a few rooms for resident workers, parlors for homelike sociability, rooms for classes and reading and for other purposes, would be invaluable. If any one should be moved to endow such a house in connection with our church, the opportunity certainly exists.

4. The ideal we have set before us requires for its fulfilment the co-operation of many volunteers. We need teachers for the Sunday School and would heartily welcome such assistance from our churches. We have no hesitation in saying that any of our young people who sincerely desire to be of service and to put their Unitarian faith into practice, and are willing to make some little sacrifice for that purpose, can find no better opportunity than that which our church and Sunday School and Social work offer. No one can estimate the good which might be done even by a few such volunteers. If they will come to us in the right spirit, ready to identify themselves heartily with our work, hoping to get good as well as to give it, we can assure them that the blessing will be mutual.

THE CHURCH.—Regular services have been held on Sunday afternoons at 3.15 o'clock and on Sunday evenings, alternating with the meetings of the Winkley Guild.

The attendance varies considerably with the season and the

weather. A good Sunday will give us about 150 in the afternoon and from 30 to 50, chiefly young people, in the evening. The Communion Service is held on the first Sunday of each month, during the active season, and is largely attended.

We depend upon a volunteer choir for music, paying an organist and giving a small honorarium to the choir leader. We have recently adopted a new hymn book (*Hymns for Church and Home*), 100 copies being the gift of two friends.

THE HOWARD SUNDAY SCHOOL.—Regular sessions of the Sunday School have been held every Sunday, at 1.45 'o'clock. There are 34 teachers and officers, 195 scholars. During the best months the average attendance is 158, fully half that number being adults. The Infant Class, in charge of Miss Jones, has been especially successful. In this department there are 37 children. Several of the classes in the main school have been remarkable for regularity and interest. A Roll of Honor has been read every month, giving the names of those teachers and scholars who have been regular and punctual during the month, and also the names of those who had attended church every Sunday. Scholars absent more than one Sunday are written to or visited.

Two Teachers' Meetings have been held each week, one being conducted by Mr. Winkley. A Social Meeting was held at the superintendent's house, in October, and the Annual Meeting, in the church parlors, in January, for the annual reports and election of officers.

The teachers have been constant in their attendance at Sunday School, deeply interested in their special scholars, and ever ready to do all they could for the welfare of the school. To Mr. J. Raynor Edmands for his faithful services as musical director, and to Mr. Chas. H. C. Brown for his many years of fidelity as recording secretary, the superintendent would give special thanks.

THE WINKLEY GUILD.—Meeting every other Sunday evening with an attendance of from 30 to 50, the Guild has had a very successful year. Rev. Mr. Shurtleff has been the president and has devoted himself most heartily to its interests, planning the programmes, presiding over the meetings and inspiring the members with a new interest and enthusiasm. Each meeting begins with a Praise Service of ten or fifteen minutes. Then follows the Guild Service, Secre-

tary's report, a paper by one of the members, quotations read by members and remarks by any who may be moved to speak.

Fifty copies of the new hymnal have been bought and paid for by the Guild. A small chorus of the members has met for practice on Friday evenings, the benefit of which has been felt both at the Guild and Sunday Evening Service.

For regular assistance at both of these services and on Friday evenings we are indebted to Miss Fette, Miss Brown and Miss Johnson, all members of King's Chapel.

THE WOMEN'S ALLIANCE.—The Alliance has met reguarly on the second and fourth Wednesdays of each month with from fifteen to fifty present. The Study Class has taken up the lives of eminent women, and at the regular monthly meetings addresses have been made by invited speakers, among others by Rev. Charles G. Ames, Mrs. Abby Peterson, Miss Bertha Langmaid and Rev. Charles E. St. John.

Two evening meetings have been held to which the gentlemen as well as the ladies of the congregation were invited. The work of the Cheerful Letter Exchange and the Literature Committee has been quite considerable.

During Anniversary Week the members of the Alliance assisted in the hospitality which was extended to ministers and delegates from a distance and of which Bulfinch-Place Church was the centre. With the aid of other branches our Alliance served lunches every day to about a hundred persons, and the parlors of our church were thrown open for an informal reception and place of rest. The expenses of one day were met by our own people; of the other days by the other churches. It was a delightful service to have rendered and was highly appreciated both by our guests and by the American Unitarian Association.

ENTERTAINMENTS AND SOCIALS.—The usual social life of the church and Sunday School has been well kept up. Once a month there has been an entertainment of which the principal have been the Harvest Festival, an evening with Eugene Field, the Christmas Celebration and a Minstrel Performance. The Guild has had several "Socials" for its members. The Red, White and Blue Club gave its annual supper with about forty invited guests. The Girls' Club gave a Basket Party.

The Old Ladies' Party was held in June as usual with over a hundred old ladies in attendance, and the New Year's Reception was held with even greater success than the year before. The meetings of the Alliance and of the Eliot Circle have usually closed with a social half hour, with refreshments.

THE THURSDAY EVENING CONFERENCE.—Thursday evening has been set apart for a religious meeting conducted alternately by Mr. Shurtleff and Mr. Eliot. The Thursday preceding the Communion Sunday continues to be called the "Preparatory Lecture" though not differing essentially from the others. From fifteen to twenty-five persons meet for this religious service and conference.

LEND-A-HAND AND OTHER CLUBS.—A list of the clubs is as follows: The Men's Club, the Eliot Circle, the Red, White and Blue Club, the Comfort Carriers, the Sunshine Makers, the Searchlights, the John Howard Lend-a-Hand Club, and eight or ten other Lend-a-Hand Clubs which receive inspiration not only from the Harry Wadsworth mottoes but from the names of Tuckerman, Winkley, Merrill, Faulkner, which they have adopted.

These clubs serve an excellent purpose and do a great deal of genuinely good work not only for their own members but for others. Each club has for its leader either an officer of the church or one of the Sunday School teachers, and it is the constant aim of these leaders to see that their clubs serve not only the purposes of sociability but also those of the Sunday School and church.

The last Quarterly Meeting of the Lend-a-Hand Society was held at our church on Saturday, February 2, 1901. Dr. Hale presided and many interesting reports and addresses were given.

Special mention should be made of the Men's Club, the Eliot Circle and the Red, White and Blue Club. The Eliot Circle is a club of women, many of them new comers, which serves as a mothers' club. The meetings are held once a month, with an address upon some practical subject and a social "tea." Among other speakers have been Dr. Mary F. Hobart and Dr. Sarah Russell Stowell, Mrs. M. C. Whitman and Miss Georgiana Merrill.

This club was chiefly instrumental in raising the money for renovating our main Entrance Hall, and more recently has bought curtains for the parlors. It numbers thirty-two members.

The Red, White and Blue Club has continued its regular weekly



meetings, recently celebrating the 150th. Notable events were its annual supper and a joint debate in which the Red, White and Blue Club of Brighton took part. A similar debate will take place early in May. But the chief value of the club is to be found in its weekly meetings, and the strong personal influence of its leader, Miss Jones.

The Men's Club, numbering about twenty-five, has had its usual suppers and social meetings. One stereopticon lecture was given under its auspices by Mr. R. C. Humphreys, who kindly furnished the lantern and the lecture free of expense. Other addresses were given by Rev. Pitt Dillingham upon "The Work at Calhoun," Col. Evans upon "The Salvation Army in Boston," Mrs. Glendower Evans upon "Our Duty in the Philippines," and Mr. J. Rayner Edmands upon "The White Mountain Storm of June, 1900." Rev. James Eells addressed the club on Ladies' Night upon "The Place of the Church in the World of Today."

Special remembrances have been sent to about fifty families at Thanksgiving, Christmas and Easter. At the Harvest Festival large quantities of vegetables and fruit were received and afterwards distributed. Several barrels of apples were received for this purpose from the Lend-a-Hand Farmers' Fruit Offering.

During the summer, as already reported, the work of the Mutual Helpers' Flower Mission was successfully carried on by Miss Stokes and her assistants.

The Summer Playroom was continued, with about a hundred and twenty children, during July and August. The church was open every day and Sunday services were held every Sunday, thanks to the generous assistance of the ministers who volunteered their services during the vacation.

Respectfully submitted,

CHRISTOPHER R. ELIOT.

#### BULFINCH-PLACE CHURCH SUMMER WORK, 1901.

The Summer Work has been similar to that of previous years. It has included a Summer Playroom for girls and younger boys, a Flower Mission, and one regular church service on Sunday.

The church has been open every day from 9 to 1 o'clock, either Mr. Eliot or one of his assistants being present to receive callers.

The average attendance in the playroom has been 140. The children

have enjoyed themselves heartily, and have given their teachers no trouble. On August 23, they were given a picnic at Long Island under the auspices of the Randidge Fund. Daily sessions were held from July 8 to Aug. 31.

The Mutual Helpers' Flower Mission has been actively helpful during the summer from June 1 to October 1. Large quantities of flowers have been received and distributed. Miss Jones and Miss Stokes have superintended this work, and about 6000 bunches of flowers have been given away to families in our neighborhood.

The Sunday services have been held in the afternoon at 3.15 o'clock. Mr. Eliot remained in charge until August 1. During August the services were taken by Rev. R. W. Boynton, Rev. C. W. Wendte, Rev. Chas. F. Russell and Rev. J. M. W. Pratt.

To these ministers and to many friends who sent us flowers and helped in their distribution, we give our hearty thanks.

C. R. ELIOT,



## NORTH END UNION.

To the Executive Committee of the Benevolent Fraternity of Churches in the City of Boston :

Briefly stated the work of the North End Union is as follows :

## Gymnasium :

Young men, two evenings.      Young women, one evening.  
Boys, one evening.

## Dressmaking :

Three classes for girls.      Two classes for young women.  
Two classes for adults.

## Trade School Classes :

Day school of dressmaking      School of plumbing.  
(nine months course).      Lectures on plumbing.  
School of printing.

## Girls' Clubs :

Delta Club.      Little Helpers' Club.  
Hubbard Reading Circle.

## Boys' Clubs :

Edwin D. Mead' Club.      John Ware Club.  
Good Will Club.      Paul Revere Club.  
Mayflower Club.      Roger Wolcott Club :

## Miscellaneous :

Sewing class, Saturday morning.      Playroom.  
Sewing, two afternoons.      Public baths.  
Crocheting.      Sunday School.  
Embroidery.      Reading room and library.  
Mending.      Game room.  
Kitchen garden.      Illustrated Lectures.  
Songs and games.      Stamp savings.  
Monthly socials.

No innovations have been made ; no distinctly new features have been launched during the past year. The effort has been to develop and extend the work along the lines already established, and to make such improvements in the quality of instruction as our limited means would permit.

In general it may be said that the work done is based quite as much upon industrial needs as upon those which are ethical or moral, if, indeed, it is possible to separate one from the other, for it may be regarded as an established principle that all moral instruction ought to be founded upon acts and occupation, upon "education through doing."

When we realize that there are more than six thousand children of school age in the North End, and that these have older brothers and sisters, it will be realized that the Union is not limited in its opportunity, provided it can offer what is desired.

Of the many things needed, which shall the Union select? There are more "ungraded" children, by far, in the schools of the North End than in any other section of the city ; that is, children who, on account of deficiencies of one kind or another, cannot be assigned to the graded classes. This is due largely to their lack of a knowledge of English when they enter the schools, and not because they are below the normal intelligence of other children. Being thus handicapped, many of them fail wholly, or in part, to get the advantages of the upper grades. The Union considers this one of its opportunities, that it can supplement the work of the public school to some good purpose by helping such, not in their book work, but in sewing, dressmaking and trades for boys. The Union does do something in this direction, but it is possible to do much more.

Again, there are large numbers of young women at work in shops and factories who must, of necessity, make their own clothes. Many of them do not know how and must needs be taught. They work for wages so low that it is very difficult for them to save enough to buy serviceable material, and too often it happens that they feel obliged to buy something that "looks well, but doesn't wear." Three of the dressmaking classes provide for this emergency. Not only are they given instruction in cutting and making, but material is sold to them at cost, and they are allowed to make easy payments. It often takes them a whole season to square up accounts.

In purchasing material for these classes advantage is taken of "bargains" and "mark-downs," so that good, serviceable dress goods can be furnished at a low price. 258 yards of dress goods, 242 yards of lining and 270 yards of other materials have been bought this season.

One class in dressmaking is provided for mothers who are so occupied during the day that they have little or no time to make garments for themselves, or who feel their inability to do so without assistance. In all these classes a machine stitcher is provided to run the long seams, thereby facilitating the despatch of work.

There is an element of gradation in the work of their different classes, and for those who wish to take up dressmaking in a more systematic way a class is provided which aims to give practical instruction in drafting, cutting and making. This class is limited to twelve pupils, is usually full, and the tuition fee is \$3.00 for twenty-four lessons.

TRADE CLASSES.—The industrial work thus far outlined pertains to the immediate needs of the individual and does not consider, primarily, the wage earning capacity. Since 1894, when the Plumbing School was opened, the Union has stood for the principle that specific training for every vocation is indispensable, that the "rule of thumb" must give way to the rule of trained knowledge. It has not held this as an abstract idea merely, but has given expression to it through the three separate trade school classes which it has established. In fact, the Union may properly claim to be the pioneer in New England in opening the first distinctive trade school class, which gave, through shop-practice, instruction to those already engaged in the trade. It is encouraging to note the development of this trade, or industrial training idea. Leading men in the Charitable Mechanics' Association have contemplated for years the establishment of such schools (we do not forget their generous kindness, when, six years ago, they gave \$500 towards our own Plumbing School), and the realization of their hopes last fall, when they opened classes in Carpentry, Bricklaying and Plumbing, calls for congratulations. The most notable acceptance of the idea that every one should be equipped for life's work in the most thorough and systematic way possible is to be found in Springfield, Mass., where two trade classes were established in 1898.

It is the most notable because they were established by the School

Committee, are under the direction of the Superintendent of the Public Schools, are paid for out of public funds and are a legitimate part of the public school work. This is a hint of what may be expected in the coming adjustment of the curriculum of all public schools to the requirements of life.

In the meantime the North End Union should continue to make its contribution to the development of public sentiment in favor of such training.

The Plumbing School continues to be as full and as successful as usual. The School of Printing which was begun in January, 1900, promises to be the best illustration of the value of industrial school training of anything we have thus far attempted. That such practical printers as J. Stearns Cushing, J. W. Phipney, Geo. H. Ellis, Henry O. Houghton and Lewis A. Wyman have consented to superintend and direct the work of the school is the best evidence that such a school is needed to supplement the opportunities of the modern printing office as well as the best guarantee that the instruction given is practical and of a kind which has a commercial value in the trade. In a word, the aim of the school is not to make more but better printers.

The number of pupils is limited to ten, as individual instruction is given, and only those taken who have had six months experience, at least, in a printing office and who are identified with the trade. In almost every case the eighteen pupils of the fall and spring terms have been sent by their employers or have come at their suggestion.

CLUBS.—The Union has nine clubs in all, one for young men, three for girls and five for boys.

In addition to the "business," every club has some definite work which varies each evening; it may be a debate, in which each member takes part, it may be a journal, prepared by an editorial staff selected from their numbers, a mock trial, a town meeting with its warrant and various officers. A heroes' night, a commemoration of certain dates with its historical reminiscences, such as March 5 and the Boston Massacre, and many other such things. The results upon the members of these clubs are very marked, bringing out the latent ability and with it self-respect. If, as has been said, the aim of education should be to stimulate people to think, and teach them how to best express their thoughts, such clubs must be considered

most educational. In addition to this the training in parliamentary law, the responsibility which comes through the holding of office, brings a dignity of bearing which is very marked.

**SATURDAY MORNING SEWING CLASS.**—This is a class of 150 girls and twenty volunteer teachers under the general direction of Miss Barnes and Miss Curtis. They have a trained teacher to prepare the work and supervise the sewing, and the results have been very satisfactory. We desire to express our appreciation and thanks to them and their associates for their devotion to the work and for their generous kindness in assuming the entire expense of the class with the exception of the salary of the supervisor.

**PUBLIC BATHS.**—The facilities of the public baths are contracted, yet the good service, cleanliness and abundance of hot water is evidently appreciated, as the whole number of baths last year was 9,308. The fee of ten cents for men and five cents for women does not quite pay the expenses.

**WINDOW GARDENING.**—The most difficult part of starting window boxes for flowers is getting the loam. Every Spring the Union provides a prepared loam which it sells for the nominal sum of three cents a peck. Flower seeds of all kinds are sold at two cents a paper, of which 582 papers were sold last year.

**STAMP SAVINGS.**—The "Bank" is open twice a week. Whole number of depositors (April 1) was 332. Average weekly deposit since January 1 has been \$33.

**ILLUSTRATED LECTURES.**—These lectures, ten in number, which were fully illustrated by the stereopticon, have been of the best and well attended, in fact the demand for tickets was so great that it was deemed wise to limit the number given out.

**PLAY ROOM.**—The play room under the direction of Miss Barker, resident worker, where forty little ones come every afternoon, except Saturday, is always a spot of sunshine.

**SUNDAY SCHOOL.**—The average attendance has been 189 and twelve teachers. A much larger and better work could be done if we could get the needed teachers.

**GYMNASIUM.**—The Men's Class under Dr. C. C. Stroud, Director of Physical Training in Tufts College, the Young Women's Class under Miss Maccarty, and the Boys' Class under Mr. Robert Clay-

man, Miss Harvey and Miss Wells, have been as well attended as usual. Valuable work has been done and the interest sustained.

We would gladly speak in detail of the other classes if space permitted, but it may be sufficient to say that they have been well attended and that conscientious service has been rendered by those having them in charge. We desire to acknowledge our obligation to the many faithful workers who have so kindly contributed of their time and effort and who have made possible a large share of the work which has been done.

The three serious problems which confront the Union are, how to accommodate the increasing number of junior members, how to provide social opportunities for its older members, and how the increasing expenses shall be met. The Game Room where the boys congregate is by actual measurement 13 x 17 feet. When there are two boys for each seat in this room, as not infrequently happens, it will be seen that it is difficult to maintain order or to provide that occupation which boys want and should have. Being thus unprovided for, they go into the Reading Room adjoining with the spirit of unrest upon them which, for the time being, is not satisfied by books.

What shall be done to hold the members when they get older has always been a serious question. The Union has never been able to build up a constituency by attaching to itself any numbers of those who have been identified with the Union in years past, simply because it has not been able to provide such accommodations and facilities as are desired by members older grown. That these limitations entail a distinct loss to the Union as well as to the members themselves, has long been recognized, but it has been emphasized within the year by a larger number of these older members manifesting a spirit of helpfulness and a desire to be of service to the Union. We would that we might keep these thoughtful young men with us and add to their numbers. This helpfulness may be illustrated by instancing one member who for two years has had a class in the Sunday School and who has been the director of one of the clubs.

The expenses of the Union have been met in a large measure by the Fraternity, but the Fraternity may not be aware to what extent it has been necessary to supplement the amount voted by it to meet



the whole expense. This does not refer to the expense of establishing the several trade schools, which required an outlay of nearly five thousand dollars, nor to the cost of maintaining them, all of which, except heat and light, has been otherwise provided for, but rather to the amount which it has been necessary to provide, in excess of the amount voted, to cover the running expenses of the Union. The directors of the Union were able to do this because of funds acquired several years ago from the Loan Portrait Exhibit. A year ago, viewing with no little concern how rapidly this fund was disappearing, they began to consider wherein they could practice a more rigid economy. It was thought possible to consolidate the janitors' work so that it could be done by one man. This change was made and a saving effected, although it involved the loss of Mr. and Mrs. Channell, who had been with us since the first months when the Union opened.

This change carried with it keen regrets, as a matter of course, for Mrs. Channell was ever in pleasant relations with her surroundings, enthusiastic and unstinting of her efforts, and although Mr. Channell was engaged for evening work, yet it was a severing of pleasant relations of years and was much to be regretted.

With all this economy it has not been possible to meet the deficiency. If the expenses increase, as they will if more paid teachers are employed, as seems necessary, it is a question how this added expense shall be provided for.

The work of the Children's House, which consists of the several dressmaking classes for girls and various classes of sewing, crocheting, embroidery, etc., is under the direction of the Children's House Committee, Miss Ida Mason, Mrs. Edward Nash, Miss Stackpole, Miss Susan Atkinson, Mrs. E. G. Niles, Miss Emma E. Mizner and Miss Julia W. Frothingham.

This committee, which meets regularly every month, arranges for teachers, plans the work and gives it supervision. Under their direction, Miss Florence N. Barker, who is in residence at the Children's House, superintends the work, and is rendering most efficient and admirable service; and, in addition to her duties in connection with these classes, she has charge of the Play Room, visits the families of many of the children who come under her notice, and

aims to maintain such personal relations with the neighborhood as shall make her residence mutually pleasant and helpful.

Respectfully submitted,

SAMUEL F. HUBBARD.

#### NORTH END UNION SUMMER WORK, 1901.

The Summer Work of the North End Union began July 2 with the distribution of flowers among the sick and shut-ins of the surrounding tenement districts, each week some hundreds of bouquets being carried out by little girls, members of the North End Union's clubs and classes.

The lists are made up, after personal visitation, by the resident worker, among those whose names are handed in for flowers, thus making sure that the precious blossoms are placed just where they will be most tenderly appreciated and cared for. This at the same time affords the desired opportunity for close personal touch with the homes and parents whose children make up so large a part of the Union's activities. A handful of blossoms is surely the sweetest possible kind of an introduction, and, in fact, all that is needed to insure one a warm welcome anywhere.

The instant lighting up of faces, and hearts opening like magic, to pour out all sorts of confidences, easily demonstrate that this ministry of flowers accomplishes more than can be estimated.

The outings, too, have formed another important feature. Twelve excursions, including nearly three hundred children and mothers, were successfully managed, many of whom would not otherwise have had a single day out of the hot city. Special effort was made to get the mothers off for a day with the small children—those too young to be included in the regular excursions—and two of the twelve groups were of these, besides a few mothers who accompanied their children on the other occasions. Their grateful appreciation was something to be remembered.

In addition to these special features, the resident worker was in constant demand, visiting the sick, sending children away, and responding helpfully wherever needed.

We are most grateful to all those who helped in the good work, especially to the ladies from the various towns sending flowers, who assisted in the direction and making up of the bouquets. To Rev. Mr. Deming, of the Beachmont Seashore Home, and the Baker Island Sanitorium, for many kind favors. Also to the Newton Street Railway Co., who twice very generously placed special cars and privileges of Norumbega Park at our disposal, and to Mr. Charles W. Hubbard, who provided camping accommodations at Riverside for ten or a dozen boys.

FLORENCE N. BARKER.



## THE MORGAN CHAPEL.

To the Executive Committee of the Benevolent Fraternity of Churches in the City of Boston :

Fewer new enterprises have been inaugurated at Morgan Chapel during the past year than usual. It did not seem wise to begin new work if the present building was soon to be torn down. Only those forms of work have been preserved, however, that could be successfully prosecuted. The death of many an enterprise has resulted from a devotion to the letter rather than to the spirit. When methods have lost their usefulness it is best to change them and accomplish our ends by easier ways. Why spend so much time perpetuating a form in which there is no life? Why waste so much care and strength in preserving a corpse? The successful missionary must have the prophetic insight. He must be more than a weather-vane. He should not only indicate the direction of present breezes but become a strong factor in producing the changed conditions. Morgan Chapel is not running in the ruts. Its methods and spirit are modern. It is having its part in the changing conditions of the neighborhood. It is today working for tomorrow. Six years ago nearly every house on certain streets were open places of vice and crime. Today most of the former occupants have fled. Into their places have come a Jewish, Italian and colored population ; for the most part virtuous and law abiding. Hundreds of children are now living in houses where formerly there were none. The subway and elevated road have torn down many buildings. The moral conditions are far better, but there is still a mighty work before us, along two lines. The multiplied childhood must be trained. There must be awakened an American and patriotic public spirit.

We have added to our children's work the past year by instituting several clubs for boys and girls. We have made a good beginning. With proper room and facilities this form of work can be pushed to increasing success.

The young men have been banded together into a brotherhood.

They meet once a week. The evening is spent in social recreation and in the discussion of interesting topics of the day. It is purposed to take an active part in some neighborhood reforms, and we would not be surprised if within a short time the Excelsior Brotherhood of Morgan Chapel would become a factor that local politicians will need to deal with.

Another new feature of work which has developed much neighborliness has been the Good Reading Club. There have been distributed and exchanged every week among hundreds of people of the community a good paper or magazine. In some cases good reading has supplanted bad; in other cases a habit of reading has been inculcated. The work has required a large number of friendly visits and a consequent better acquaintance with the neighborhood formed.

We have for the first time used the stereopticon this year. During the summer season our house was filled Sunday nights by people who came to a series of illustrated sermons on the "Life and Land of Jesus." So many children came to this service that we determined to run a double service during the winter months. While the adults attended the regular evangelistic service in the auditorium, an illustrated lantern service was continued with the children in the vestry. There has been a very large attendance and most satisfactory results. The two services will probably be combined again during the summer.

Perhaps I cannot give a better idea of our regular work during the year past than by mentioning the various services held during the week:

*Sunday*.—9.30 A.M. The day's work begins with a prayer and testimony meeting. The average attendance has been 32.

10.30 A.M. Is our regular preaching service. Average attendance, 75.

11.30 A.M. The Sunday School. The total enrollment, 421; average attendance is 145. The people of the community change their location frequently, which greatly accounts for the large enrollment and low average. There has been a marked improvement in instruction and discipline.

2.45 P.M. A band of people have visited the sick who were unable to attend church, and have held for them in their homes a service

of song and prayer. During the year 250 of these cottage meetings have been held.

4 P.M. The Junior League, a band of boys and girls, meet for a religious service. The League is well organized and has done the best work in its history.

6.30 P.M. The Epworth League meeting. During the summer the service was divided. After a short devotional service the company adjourned to a neighboring street corner and held an out-door meeting. An invitation was always given to attend the service to follow, and many were drawn into the church from off the streets. The Epworth League is divided into Spiritual, Mercy and Help, Literary and Social departments. Good work along all these lines has been carried on.

7.30 P.M. The evangelistic service. Average attendance, 150. During the summer, as previously announced, the church was packed with the people to attend the illustrated service. The Sunday night meeting is the popular service at Morgan Chapel.

*Monday.*—7 A.M. The Day Nursery opens its doors. This continues every week day during the year. The average attendance is 25. Babies continue to be born in our neighborhood, and the need of our day nursery and kindergarten is more manifest than ever. The influence of this form of ministry is not confined to the babies, who, without us, would be uncared for. The prophecy is fulfilled in our days, "A little child shall lead them." Nothing disarms bigotry and prejudice sooner than our ministry to the children. The parents are being converted and the whole home life changed. During the summer fifty babies and children were cared for at Spencer, Mass. So beneficent was the change in the children that some mothers did not recognize their rosy-cheeked babies when they were returned to them.

9 A.M.-12 M. From October to June our Kindergarten is open. It continues under the efficient and generous superintendence of Miss Lucy Wheelock, who puts her advanced pupils in charge. Several children who would be overlooked or crowded out of the public kindergartens are in this way cared for.

9 A.M.-5 P.M. Our co-operative industrial work is open every week day. The Employment Bureau does all it can for the thousands who apply. Of course, in most cases, a kind and encouraging word only

can be said. Sometimes a word of advice is given that is more valuable than the assistance asked for. It is one of the most popular features of the Chapel work. Many who were destitute have been given help, and have earned the same by sawing wood, cobbling, printing, carpentry, upholstering, scrubbing, sewing, etc. The rule is: "Each one is helped by helping some one else."

The afternoon and evening is largely occupied with the Music School of Morgan Chapel. Classes in piano, violin, mandolin, guitar, banjo and vocal culture have been formed. Since its beginning, the School of Music has had above 500 pupils. This year the attendance has been about 100. The best of instruction is furnished, and with new facilities we expect a great increase in its beneficent results.

After the chorus practice in the evening, the two circles of King's Daughters and the Young Men's Brotherhood in their respective rooms have their meetings.

*Tuesday.*—During the winter months certain women are permitted to meet with our Deaconess and spend the afternoon sewing. A good book is read and the conversation directed along lines profitable to all.

7.30 P.M. There are three class meetings. Two are for adults and one for children. These meetings are for Bible study, prayer, song and religious testimony.

*Wednesday.*—The regular work is carried on during the day.

7.30 P.M. The Total Abstinence Guild holds its meeting. This is an organization of reformed men and women. It is doing a great service for temperance in the community, and is demonstrating weekly that reformed men and women, better than any others, can reach and bring back to righteous lives those who are already departed from the paths of temperance and virtue.

At the same hour there have been held clubs of boys and girls, mention of whose work is made above.

*Thursday.*—7.30 P.M. The mid-week prayer and conference meeting is held. After a short exposition of scripture the people occupy the time in earnest prayer, song and exhortation. It is a religious service of much power.

*Friday.*—The evening is usually given up to a social. Various organizations of the chapel take the different evenings and provide

an entertainment for the public or a private meeting for their friends. Some of the most pleasant socials in the history of the Chapel have been held the past year.

*Saturday.*—The morning hour is devoted to the Industrial School. The girls are taught sewing; the boys card-board work and sloyd. The enrollment has been between two and three hundred, the average attendance, 125. The teachers have been supplied largely from the New England Deaconess' Training School. The school is made possible through the kind solicitation of Miss Kate Hobart, who has served as its treasurer, and has been very ably superintended by Miss Margaret L. Wyman.

8.00 P. M. The Saturday night concerts have been held from October to April. The attendance has been large, and the concerts excellent. They have been furnished by the Epworth Leagues of Boston and vicinity. After the concerts a spirited temperance meeting has been conducted by students from the School of Theology of Boston University. When we have better facilities we shall hope to introduce some new features into this Saturday night work that will make it a greater force in this community than it has been.

During the year Rev. J. L. Seaton, my assistant, was called to an important church in Norwood. I was able, however, to secure the services of Rev. Edgar Jones and Rev. W. C. Clock. The latter has just accepted the position of superintendent of missions in Kansas City, Kansas, and, Rev. Mr. Downey will take Mr. Clock's place in caring for my music and boys' club work.

Miss Edna C. Brown, who has done the very best kind of service as deaconess from the New England Deaconess Home, has been compelled to give up her work and take a year's rest. To her quiet and persistent effort is largely due the splendid growth in our children's work. We shall rejoice when her health will permit her return.

The success of the Chapel work may have something to do in keeping our veteran missionary, Miss E. S. Emmons, so young. Her persistent enthusiasm and cheerful spirit and uncomplaining endurance in her affliction is a heavenly benediction to us all. She has kept dozens of our children in school and rejoices keenly in the harvest resulting from the faithful sowing she has made in this field in the days gone by.

We desire to acknowledge the valuable help rendered in our re-

lief work by the Tuckerman Circle. Our grateful thanks are also due the students of the School of Theology of Boston University and the Training School students of the Deaconess' Home for their hearty assistance. The Epworth Leagues and other organizations that have helped us in so many different ways should receive our cordial thanks, as well as the private individuals who by words of encouragement and actual service and contributions have forwarded our work.

Respectfully submitted,

E. J. HELMS.

#### MORGAN CHAPEL SUMMER WORK, 1901.

The summer home for the children of the Kindergarten and Nursery and others was this year opened in June at Hopkinton, Mass. An old country farmhouse with ample grounds was generously donated to our use by Mr. C. W. Claflin of that village. The different societies of the Methodist churches in Hopkinton and Southville, under the leadership of the pastor, Rev. W. O. Thurston, furnished the house. About fifty children were first taken there. Nearly every week some others have been taken out and some returned home. During the summer, in an unexpected way, measles and chicken-pox broke out. It caused lots of extra work for those who cared for the children and while it lasted prevented others from having the advantage of the summer home; but it was a benediction to the afflicted children to have such a lovely place and such excellent care in their sickness. In every case the sickness was very slight. The country home will be kept open till October.

The picnics at Long Island and to Allston were crowded to the fullest capacity. Besides these larger affairs there have been many outings for the various classes and clubs. Nor have the old and overworked been overlooked, but have upon our appeal been helped to a few days or weeks of rest through various kind organizations when we were unable to do so.

During the summer, though the work has been so widely distributed owing to rebuilding, it has been remarkably successful. Through the generous courtesy of the Barnard Memorial we have had a splendid place for our Sunday services and Thursday night prayer meeting. Some changes in the hours of service were needed, but the congregations have been large and the interest encouraging.

The Temperance Meeting at the American Volunteers' Hall, 64 Pleasant Street, has continued through the heated season with success.

Perhaps no meetings have been more successful than the open air services held from the steps of our club house and headquarters at 9 Wheeler Street. On Tuesday, Thursday, Saturday and Sunday nights, if it did not rain, out-door evangelistic services have been held. Large and attentive crowds have been the rule. Many have tarried at the close of these services to foreswear drink and begin a Christian life. It is intended to continue these services as long as the weather will permit and the interest will warrant. To the missionaries who have been indefatigable in their efforts, and to the Sunday Schools and friends who have so kindly contributed to make this good work possible the management and pastor desires to acknowledge their hearty thanks.

E. J. HELMS.



## PARKER MEMORIAL.

To the Executive Committee of the Benevolent Fraternity of Churches in the City of Boston :

In undertaking to superintend the work at Parker Memorial this year, it was with the understanding that the duties would be very light. In view of the proposed change of location, it seemed advisable to the Parker Memorial Committee to give up all the industrial classes for adults except the dressmaking and millinery, but more classes have been added to the children's department, making fully as much detail work as last year.

ADULT WORK.—We have had two classes in millinery and two classes in dressmaking. In both branches the pupils have done excellent work, and many thanks are due the teachers for the individual interest in their pupils and their spirit of co-operation, without which no class can be successful.

A Singing Class was opened the first of February. There are so many large choruses that it is difficult to maintain a class of this kind, even though we have a very efficient teacher, but the interest shown by those who attend is very encouraging for the building of a larger class next season.

The Mothers' Club has had a very successful winter, with an increase in membership to thirty-two. They have enjoyed several entertainments given by the young people of our Unitarian churches. The Women's Alliance of the Unitarian Church in West Newton sent a gift of twenty-five dollars, which purchased some comfortable rocking chairs. Rev. E. J. Helms kindly officiated at the christening of a baby boy whose mother was a member of the club.

During the summer one of our older members was taken from our midst. In the six years of the club's existence we have lost by death only two members.

As the Benevolent Fraternity of Churches has some interest in the Boys' Institute of Industry at Roxbury this winter, I was asked to do some work there. I formed a Mothers' Club, inviting some



of the mothers of the children who go to the classes at the Institute. The club has been growing slowly, as did ours at Parker Memorial the first year, but with the milder weather comes an increase in membership, and they seem to have made a fairly good start. The Roxbury Club and the Parker Memorial Club have exchanged visits, and each time there was a good attendance.

CHILDREN'S WORK.—Miss Burrage, who has for several years had charge of the large Thursday afternoon sewing class for girls, spent this season in Europe, but left an efficient staff of workers to carry on the class. The work the children have accomplished shows faithful earnest devotion on the part of the teachers.

On Wednesday afternoons eighteen little girls are taught nature work by sewing, drawing and coloring birds and flowers. The two young ladies having charge of this work give short talks about the particular flower or bird which is the subject of the afternoon's work, and have given the children a great deal of valuable information.

The Sphinx Club has carried on its work Saturday mornings as heretofore. In addition to the classes in embroidery, painting, elocution and piano, classes in paper flower work and violin have been formed. This season there has been a larger number of pupils in music, and this branch of the club work has been particularly successful. The club has furnished one of the small rooms in the building as a music room.

On Saturday mornings the Library is open, from which the boys and girls take books home. After selecting their books the children play games for an hour.

On Saturday afternoons there is a Cooking Class for eight little girls of from ten to twelve years old.

On Saturday afternoons from forty to seventy little girls gather in Fraternity Hall for two hours of games, their ages ranging from four to twelve years.

Every Thursday evening the children meet and sing for an hour.

There are one hundred and ten depositors in the Children's Bank, and they have deposited since October \$113.50, withdrawn \$67.30.

All these children's classes are taught by young people from our various Unitarian Churches, who generously give their time and attention to the work. Their influence upon the lives of the children cannot be estimated, and we feel that with twenty-three earnest

young people coming in contact with the children here each week, Parker Memorial takes its place in the uplifting of the great South End.

PHILANTHROPIC WORK.—Under this heading I would like to cite two instances which will give some idea of the variety of work at Parker Memorial.

Early in the winter two little boys were reported to me as being seen on the street, ragged, with no shoes, begging. I called upon them and found the family apparently in very straightened circumstances. Thinking more than temporary aid might be needed, I referred them to the Associated Charities, and together we investigated. The father of the children, who was then insane, died shortly after. We found the woman was not the mother of the boys, which she claimed to be, was very untruthful, and appearances showed pretty plainly that the children were not well treated. When we discovered to some extent the amount of begging the children were made to do, we reported them to the Society for the Prevention of Cruelty to Children, who took them away from the woman and placed them in a home, where they will remain until the aunt who is willing and able to care for them is appointed guardian.

The other instance is very different, but demanded much time. Outside aid from the Old Men's Home was obtained for a worthy and respectable old person who has been an invalid for several years. He has been made very comfortable and happy this winter, and feels that he can never express his thanks for this help.

Grateful acknowledgment is due the Tuckerman Circle for money sent me for charitable purposes, enabling me to make the winter less hard for many who might otherwise have suffered from cold and want of food. I also gladly acknowledge gifts of clothing sent from the Second Church and individuals.

MISCELLANEOUS.—One hundred and fifty guests were present at our seventh annual Thanksgiving Dinner, nearly all of whom were Americans. This dinner was provided, as heretofore, by our friends in the country, who sent generous gifts of money and flowers as well as fruit and vegetables. The same excellent help was given by the young people of the various city churches in preparing and serving this dinner.

A large supply of jellies has been received for distribution among

the sick. Some of these jellies have come through appeals in the "Word and Work" of the Young People's Religious Union. These delicacies have been very welcome and much appreciated by many this winter.

We have had several entertainments, including a Minstrel Show given by the Girls' Club from the First Church, Boston Comedy Club, Herford Club, Second Church Young People, Los Listos Club of Dorchester, Dorothea Dix House Children.

The following clubs and societies have had the privilege of the use of the halls and rooms at Parker Memorial this winter :

Parker Memorial Science Class.	Free Religious Association.
Martha and Mary Sewing Society.	Sunshine Club.
Eastern Kindergarten Assoc.	Hale House.
Girls' Fraternity Club.	Handel and Haydn Society.
Boston Fruit and Flower Mission.	Women's Educational & Indus-
Mass. Association of Working	trial Union.
Girls' Clubs.	Woman's Charity Club.
Kindergarten Training School.	

I want to express my appreciation of Mr. Getchell's faithfulness and his ready willingness to help at all times.

To the teachers and workers who have so heartily co-operated with me in striving to get the best results from the work carried on here this winter, I give most heartfelt thanks. Without their help it would have been impossible for me to have carried on the work successfully.

We wish to thank the Associated Charities for their co-operation in our philanthropic work, the Boston Fruit and Flower Mission for the flowers and fruit given us whenever we have sickness among our people, and the many friends who have shown their interest by financial or personal help.

Respectfully submitted,

FLORA M. WHIPPLE,  
*Acting Superintendent.*

## PARKER MEMORIAL SUMMER WORK, 1901.

The usual summer work has been conducted at the Parker Memorial during the months of July and August. A kindergarten has met every morning in the East parlor under the care of Miss Nancy Noyes, assisted at the piano by Miss Flora M. Whipple. The session ended with an exhibition by the class which was attended by adult friends.

The domestic class, under the painstaking tuition of Mrs. Ernestine H. Briggs, met every morning in the week, and was taught many useful things in domestic, hygiene and social manners.

The lower hall was opened daily for the children's use as a playground, and furnished a cool and pleasant resort to many in the neighborhood.

Fresh air excursions were made by the various classes, under the care of Miss Whipple and teachers, to Waverly Oaks, Merrymount Park, Quincy and Nantasket, while seventy-five children connected with our classes went on the Randidge excursion to Long Island. The Mothers' Club enjoyed a moonlight sail to Nantasket. Mention should be made of the free ice distribution to the sick, about 10,000 lbs. being disposed of from June 1st to October 1st.

Miss Whipple has been at her desk all summer to answer questions and render service.

On the 1st of August Rev. C. W. Wendte, the newly appointed minister of the Parker Memorial, assumed charge. An extensive renovation and improvement of the edifice was begun. For two months the building has been in the hands of carpenters, painters, masons and electricians, and promises to emerge from their hands better fitted than ever for the larger work which is contemplated for it.

By the request of the Committee, Miss Flora M. Whipple, who, after eight years of faithful and valuable service, resigned her position as Superintendent to enter another vocation, continued her service to Oct. 1.

CHARLES W. WENDTE.

## CHANNING CHURCH, DORCHESTER.

To the Executive Committee of the Benevolent Fraternity of Churches in the City of Boston :

This is my first annual report to you and also the first of Channing Church. A little more than a year ago your Secretary informed me that you contemplated the building of a new church, and suggested the idea that I be the minister of it. The task, though arduous, seemed attractive, and after your call had been extended and accepted, I began the work, the first day being given to examining the drawings submitted to various architects. At that time it was hoped that the new church would be finished early in the following autumn.

The work of the spring and the summer has already been reported to you in my preliminary report of last September. Excavation for the new building did not commence before the summer was well advanced, but September saw the frame up. It was necessary to find a temporary place for religious work. Athenaeum Hall, just at hand in the old historic "Town-Meeting Square," was obtained and was fitted up with folding chairs, a cabinet reed organ and temporary pulpit furniture.

The first service was held at 11 o'clock on the morning of the first Sunday in October. About thirty people were present and took part in the simple, earnest service. At 12 o'clock twenty children and grown people were present for the Sunday School. For nearly three months this hall was the place of meeting, and the congregation and the Sunday School grew till the school numbered forty and the congregation was about seventy-five or eighty.

It was a pleasure on the Sunday before Christmas to be able to have the service in the bright, pretty Sunday-School room of the new church. The hour of service was changed to 10.45, the school being continued at 12 o'clock. During the remainder of the winter the meetings were conducted in this room. The congregations numbered from one hundred to one hundred and twenty-five, and

the Sunday School from fifty to sixty. The teaching force of the school has increased satisfactorily, so that it has been possible to keep pace with the growth of the number of pupils.

Meantime the work on the remainder of the building made progress, and on the second Sunday in March the auditorium was near enough to completion to permit the holding of the service there. There have now been four Sunday morning services in that room, all of which have been well attended, the Easter morning congregation quite filling the church. On Wednesday evening, April 10, occurred the dedication of the building and the installation of the minister. It was an inspiring service in which the leaders of your organization brought, by their presence and addresses, large hopes and the helpfulness of wise words to the people and the minister of your new church.

We have, then, as we face the coming year, and all the coming years, a new church building which seems admirably adapted to the work that ought to be done by a church in this neighborhood. We have a Sunday School full of life and enthusiasm; we have an encouraging congregation and a group of loyal workers in it, which furnish the basis for a successful and coherent church society.

Yours faithfully,

HENRY HALLAM SAUNDERSON.

#### CHANNING CHURCH SUMMER WORK, 1901.

The summer work has not differed very widely from the work of the preceding months. Beginning as it did in October, 1900, the Sunday school was later this summer in completing the year's course of lessons than many other schools. The series current during the year, "Great Passages," was used, and it was finished by the school in the middle of July. The Sunday-School picnic was held on July 17th. Special cars carried the school to Arlington Heights and from there to Billerica. The lessons selected for use this year are the "Old Testament Narratives," and the school is now beginning these.

Of the regular church services there are fewer details to be related. The attendance during these months has been good, and a number of people who had not attended before, have associated themselves with us. The church was closed during August. The outlook for the year to come is

very encouraging. Preparations are now being made for the celebration on October sixth of the first anniversary of the gathering of the congregation and Sunday School.

Local flower work was done, special thought being given to the sick and aged in the parish. A notable occasion was the "Service of Roses," on a hot Sunday morning in July. A faithful teacher of one of the younger classes in the Sunday School took charge of the fresh air work and gave car-rides to a number of children whose homes are in or near Washington Village. Fortunately there has been comparatively little illness among our people.

HENRY HALLAM SAUNDERSON.

**STATEMENT**  
OF  
WILLIAM P. FOWLER, Treasurer.



# Statement of William P. Fowler, Treasurer.

Income and Expenditures of the Benevolent Fraternity of Churches in the  
City of Boston for the year ending May 1, 1901.

## INCOME.

Rents . . . . .	\$3,616 04
Bank tax rebate . . . . .	66 58
Methodist denomination . . . . .	1,200 00
Income from investments . . . . .	9,825 19
Howard Sunday School Club . . . . .	250 00
Contributions from friends . . . . .	1,445 00
Contribution from churches . . . . .	5,306 73
Contributions from friends for Parker Memorial . . . . .	495 63

\$22,205 17

## EXPENSE.

### PARKER MEMORIAL.

Expenses . . . . .	\$5,685 03	\$5,685 03
Rents received . . . . .	\$1,580 04	
Friends . . . . .	495 63	
	<u>2,075 67</u>	
Net expense . . . . .	\$3,609 36	

### NORTH END UNION.

Expenses . . . . .	\$4,559 43	4,559 43
Rents received . . . . .	<u>1,000 00</u>	
Net expense . . . . .	\$3,559 43	

### CHANNING CHURCH.

Expenses . . . . .	\$2,081 30	2,081 30
Rents received . . . . .	<u>125 00</u>	
Net expense . . . . .	\$1,956 30	

### MORGAN CHAPEL.

Expenses . . . . .	\$2,856 70	2,856 70
Rents received . . . . .	\$911 00	
Methodist denomination . . . . .	<u>1,200 00</u>	
	<u>2,111 00</u>	
Net expense . . . . .	\$745 70	

### BULFINCH-PLACE CHURCH.

Expenses . . . . .	\$4,376 16	4,376 16
Howard S. S. Club for Miss Stokes' salary, . . . . .	<u>250 00</u>	
Net expense . . . . .	\$4,126 16	

## SUNDRIES.

Administrative expenses . . . . .	\$2,040 00	
Printing, postage and stationery . . . . .	230 90	
Services on Common . . . . .	151 05	
Rent of safe in Union Safe Deposit Vaults . . . . .	30 00	
Union Services at First Church in Roxbury . . . . .	75 00	
Legal expenses in obtaining leave to mortgage Mor- gan Chapel . . . . .	<u>170 30</u>	
		2,697 25
Expenditures . . . . .	\$22,255 87	\$22,255 87
Income . . . . .	22,205 17	
Deficit . . . . .	\$50 70	

## ACKNOWLEDGMENTS.

### CONTRIBUTIONS AND DONATIONS.

Arlington Street Church . . . . .	\$1,612 51
King's Chapel . . . . .	1,453 00
South Congregational Church . . . . .	1,200 00
Second Church in Boston . . . . .	555 00
First Church in Boston . . . . .	204 00
First Parish in Dorchester . . . . .	150 00
Church of the Disciples . . . . .	50 00
First Congregational Society in Jamaica Plain . . . . .	50 00
Hawes Unitarian Church . . . . .	32 22
	\$5,306 73

### FOR PARKER MEMORIAL.

Friends . . . . .	\$17 22
John C. Haynes . . . . .	100 00
Miss Lucy Wheelock . . . . .	68 00
Miss Edith Burrage . . . . .	10 00
A Girls' Club . . . . .	8 00
Negro Convention . . . . .	15 00
Children of Parker Memorial . . . . .	20 00
George Herbert Hosmer Guild . . . . .	8 00
Parker Memorial Science Class . . . . .	10 00
Anna M. and Susan A. Whiting . . . . .	50 00
Mary B. and Ella C. Cummings . . . . .	25 00
The Eastern Kindergarten Association . . . . .	25 00
Hale Union of Newton Centre . . . . .	15 00
Social Club, Church of Disciples . . . . .	5 00
Sunday School, Church of Disciples . . . . .	12 41
Nathaniel Hall Society of Dorchester . . . . .	5 00
Sunday School Class, West Newton . . . . .	45 00
Sunday School, First Parish of Quincy . . . . .	5 00
Sunday School, First Parish in Cambridge . . . . .	50 00
• Young People's Religious Union, West Upton . . . . .	5 00
	\$495 63

### FRIENDS.

Mrs. Otis Norcross . . . . .	\$100 00
Grenville H. Norcross . . . . .	100 00
W. H. P. Robbins . . . . .	20 00
Mrs. S. P. Blake . . . . .	15 00
Mrs. F. C. Manning . . . . .	10 00
J. Randolph Coolidge . . . . .	25 00
Methodist Denomination . . . . .	1,200 00
Handel and Haydn Society . . . . .	175 00
Estate of Benjamin Sweetser . . . . .	2,000 00
Estate of Robert C. Billings . . . . .	1,500 00
Estate of Rebecca P. Wainwright . . . . .	1,000 00
	\$6,145 00

BOSTON, May 4, 1901.

I have examined the accounts of Mr. William P. Fowler, Treasurer of the Benevolent Fraternity of Churches in the City of Boston, showing the amounts expended and vouchers received therefor, together with the special and general investments, verifying the securities and the amount of cash on hand, and have found them correct.

EDWIN L. HOMER.

## Meetings and Committees.

The Annual Meeting of the Fraternity is on the first Sunday in May, at which time the officers for the year are chosen. The contributions of the Branches should be paid before the first day of May, when the financial year begins. The other regular meetings are on the second Sunday in October, the second Sunday in December and the second Sunday in March.

The Delegates are divided into Committees, serving two months. Each Committee, during its time, visits the various Chapels and Sunday Schools.

Delegates are urged to inspect the churches and their work during the week, as well as on Sundays; also to attend the week-day services of the Ministers.

It is very desirable that the Delegates should inform the contributing churches of the working of the Ministry-at-Large.

It is also recommended that the Chairmen of the Visiting Committees call their committees together, and arrange for visiting upon some definite plan.

The visiting is suspended in July, August and September.

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### NOTE.

The Headquarters of the "Fraternity" are at Parker Memorial, corner Berkeley and Appleton Streets. Rev. C. W. Wendte, who is in charge, will be found at his office from 10 A.M. to 1 P.M. every week day, to answer calls for information or services. Rev. Edward A. Horton retires from official duty as Executive Agent.

# Benevolent Fraternity of Churches in the City of Boston.

1901-1902.

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## OFFICERS.

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### Executive Committee.

REV. THOMAS VAN NESS, <i>President</i> .	11 Carlton Street, Brookline, Mass.
REV. JAMES EELLS, <i>Vice-President</i> ,	41 Marlboro Street
WILLIAM P. FOWLER, <i>Treasurer</i> ,	931 Tremont Building
REV. EDWARD A. HORTON, <i>Secretary and</i> <i>Executive Agent</i> (till October 1, 1901)	25 Beacon Street
EDWARD C. BRADLEE . . . . .	60 State Street
REV. HOWARD N. BROWN . . . . .	79 Mt. Vernon Street
GEORGE C. POWERS . . . . .	8 Louisburg Square
COURTENAY GUILD . . . . .	26 Mt. Vernon Street
FREDERICK O. NORTH . . . . .	20 Dock Square
REV. F. S. C. WICKS . . . . .	20 South Street, Brighton
REV. EDWARD CUMMINGS,	104 Irving Street, Cambridge
REV. PAUL R. FROTHINGHAM,	163 Commonwealth Ave.

### Sub-Committees.

#### CHAPELS AND WORK.

- BULFINCH-PLACE CHURCH.—Messrs. Eells, Wicks, Van Ness and Horton.
- NORTH END UNION.—Messrs. Brown, North, Van Ness and Horton.
- MORGAN CHAPEL.—Messrs. Horton, Guild, Powers and Van Ness.
- PARKER MEMORIAL.—Messrs. Cummings, Frothingham, Bradlee and Van Ness.
- CHANNING CHURCH.—Messrs. Powers, North, Van Ness and Horton.

#### FINANCE COMMITTEE.

Messrs. Fowler, Powers, Brown, Van Ness and Horton.

## Delegates.

### FIRST CHURCH.

REV. JAMES EELLS, <i>President</i>	. . .	41 Marlboro Street
EDWARD C. BRADLEE	. . .	113 Beacon Street
MISS CAROLINE P. CORDNER	. . .	55 Chestnut Street
JOSEPH G. FRANCIS	. . .	40 State Street
ARTHUR W. MOORS	. . .	171 Beacon Street

### SECOND CHURCH.

REV. THOMAS VAN NESS, <i>President</i> ,	11 Carlton St., Brookline
REV. EDWARD A. HORTON	. . . 855 Boylston Street
ARTHUR W. CHESTERTON	. . . 49 India Street
GEN. W. W. BLACKMAR	. . . 72 Commonwealth Avenue
JOHN CAPEN, <i>Secretary</i>	. . . 5 Worcester Square

### ARLINGTON STREET CHURCH.

REV. PAUL R. FROTHINGHAM	. . . 163 Commonwealth Avenue
RUSSELL FESSENDEN	. . . 49 Hereford Street
COURTENAY GUILD	. . . 26 Mt. Vernon Street
JOHN MASON LITTLE	. . . Hotel Pelham
WILLIAM G. SHILLABER	. . . 275 Beacon Street

### SOUTH CONGREGATIONAL CHURCH.

REV. EDWARD CUMMINGS	. . . 104 Irving St., Cambridge
FREDERIC H. NAZRO	. . . 272 Devonshire Street
WILLIAM P. FOWLER	. . . 931 Tremont Building
DUDLEY R. CHILD	. . . 172 West Canton Street
HENRY OTIS CUSHMAN	. . . 516 Commonwealth Avenue

### KING'S CHAPEL.

REV. HOWARD N. BROWN, <i>President</i> ,	79 Mt. Vernon Street
FRANCIS L. COOLIDGE	. . . 81 Marlboro Street
ERNEST JACKSON	. . . 383 Beacon Street
HENRY WILDER FOOTE	. . . 25 Brimmer Street
FRANCIS P. SEARS	. . . 85 Mt. Vernon Street

## Delegates.

### FIRST PARISH, DORCHESTER.

REV. E. R. SHIPPEN, *President*, 60 Virginia St., Dorchester  
HENRY F. HOWE, *Treasurer* . . . 120 Kingston St., Boston  
W. CARROLL POPE, *Secretary*, Hotel Monadnock, Dorchester  
FREDERICK O. NORTH . . . . 20 Dock Square, Boston  
SIDNEY K. CLAPP . . . . 179 Boston Street, Dorchester

### CHURCH OF THE DISCIPLES.

REV. CHARLES G. AMES, D.D., *President*, 12 Chestnut Street  
MISS BERTHA D. EATON . . . 80 Commonwealth Avenue  
GEORGE C. POWERS . . . . . 8 Louisburg Square  
ALFRED JONES . . . . . Norfolk House

### FIRST PARISH, BRIGHTON.

REV. F. S. C. WICKS, *President* . . 20 South St., Brighton  
GEORGE B. LIVERMORE, *Sec'y*, 5 Chestnut Hill Ave., Brighton  
CHARLES B. WETHERELL . . . 78 Chauncy Street, Boston  
FREDERICK J. WHITE . . . . 33 High Street, Boston  
FRANK W. KROGMAN . . . 209 Washington Street, Boston

### HAWES UNITARIAN CONGREGATIONAL CHURCH, SOUTH BOSTON.

REV. JAMES HUXTABLE, *President* . . 568 East Fifth Street  
WALTER JENNY . . . . . 55 G Street  
ALBERT H. WHITE . . . . . 566 Broadway  
CHARLES B. BEDLINGTON . . . 53 Old Harbor Street  
A. A. RICHARDSON . . . . . 12 Linden Street

### FIRST PARISH, WEST ROXBURY.

REV. JOHN H. APPLEBEE, *President* . . 14 Hastings Street  
C. W. SPARHAWK, M.D. . . . . Centre Street  
B. H. JONES . . . . . Maple Street  
MRS. G. W. DE COLIGNY . . . . 99 Temple Street  
MRS. HERBERT L. MORSE . . . . Whittemore Street

### Delegates.

#### FIRST CONGREGATIONAL SOCIETY OF JAMAICA PLAIN.

REV. CHARLES F. DOLE, <i>President</i>	.	.	Roanoke Avenue
E. PEABODY GERRY, M.D.	.	.	2 Everett Street

## Churches and Ministers.

*Bulfinch-Place Church.*—Sunday Services; Sunday School at 1.45 P. M. Public Worship at 3.15 P. M. The Winkley Guild and Evening Services at 7.30 P. M.

Various meetings during the week :—

*Thursday Evening.*—Religious Conference.

*Wednesdays and Thursdays.*—Teachers' Meetings.

Social Meetings once a month.

Women's Alliance twice a month.

Men's Club once a month.

The Eliot Sewing Circle and various "Lend-a-Hand" and

"Red, White and Blue" Clubs hold frequent meetings.

*Saturday Afternoon.*—Housekeeping and Cooking Classes for children.

Popular lectures will be given during the winter by able speakers.

Kindergarten Playroom and Flower Mission during the Summer.

Mr. Eliot or one of his Assistants will be found at the church every week day from 10 A. M. to 1 P. M.

Rev. Christopher R. Eliot, *Minister*. Residence, 2 West Cedar Street.

Rev. Samuel H. Winkley, *Pastor Emeritus*. Residence, 11 Louisburg Square.

Miss Edith L. Jones, *Assistant*. Residence, 11 Joy Street.

Miss Katherine R. Stokes, *Assistant*. Residence, 181 Hancock Street, Dorchester.

*North End Union, Parmenter Street.*

*Sunday.*—Sunday School at 3.15 P. M.

*Monday.*—Plumbing School (shop work), Gymnasium, Boys' Club, Girls' Literary Club, Drawing, Dressmaking (two classes—for girls and for adults), Printing (shop work), advanced, Stamp Saving.

*Tuesday.*—Two Boys' Clubs, Girls' Club, Dressmaking, Printing (shop work), advanced.



*Wednesday.*—Mothers' Meetings, Plumbing School (shop-work), Gymnasium, Girls' Club, Drawing, Picture Loan, Dramatic Class.

*Thursday.*—Dressmaking (adults), Girls' Gymnasium, Boys' Club, Stamp Saving, Mothers' Meeting, Printing (shop-work), advanced, Plumbing School Lectures.

*Friday.*—Boys' Gymnasium, Embroidery.

*Saturday.*—Songs and Games, Kitchen Garden, Sewing School, Illustrated Lectures.

Playroom for little ones five afternoons.

Classes in Dressmaking, Sewing, Mending, Darning, Dolls' Dressmaking, Fancy Paper Work, etc., for school girls afternoon and evening.

Reading Room open every evening. Public baths every day from 8 A. M. to 8 P. M.

Samuel F. Hubbard, *Superintendent*. Residence, 73 Pinckney Street.

Miss Florence N. Barker, *Assistant*. Residence, 32 Parmenter Street.

*Morgan Chapel, corner of Shawmut Avenue and Corning Street.*

During rebuilding the work is considerably disarranged and distributed in various places.

*Every Day.*—9 to 12, Kindergarten. 7 to 6, Nursery. 9 to 9, Reading Room. 9 to 12, Employment Bureau. 9 to 5, Co-operative Industrial Work. Above at 9 Wheeler St.

*Monday.*—7.30 to 8.30, King's Daughters. 7.30 to 9.30, Excelsior Brotherhood. Afternoon and Evening, Music Classes. At 9 Wheeler Street.

*Tuesday.*—7.30 to 8.30, Class Meetings. At 9 Wheeler Street.

*Wednesday.*—7.30 to 9.30, Total Abstinence Guild. At 64 Pleasant Street. 7.30 to 9.30, Clubs for Boys and Girls. At 9 Wheeler Street.

*Thursday.*—7.30 to 8.30, Prayer and Conference Meeting. At 33 Pleasant Street.

*Friday*.—Afternoon Music Classes. 7.30 to 9, Ladies' Home Culture Circle, second Friday. 7.30 to 9, Epworth League and Church Social, fourth Friday. At 9 Wheeler Street.

*Saturday*.—10 to 12, Industrial School. 8 to 11, Saturday Night Open Air Concert and Rescue Work.

*Sunday*.—9.30 A.M., Prayer and Praise. 10, Sunday School. 11, Preaching. 2.45 P.M., Cottage Meetings. 6.30, Epworth League. 7.30, Evangelistic Meeting. At Barnard Memorial, 10 Warrenton Street.

Rev. E. J. Helms, *Minister*. Residence, 59 Patten Street.

Rev. Edgar Jones, *Assistant*. Residence, 72 Mt. Vernon St.

Francis H. Slack, *Janitor*.

*Parker Memorial, corner of Berkeley and Appleton Streets.*

Open every day from 9 A.M. to 10 P.M.

Reading Room and Library.

Social and Club Rooms.

Gymnasium and Baths.

Classes, lectures and Entertainments.

The Minister will be at his office daily, except Sunday, from 10 A.M. to 1 P.M., to meet all who may call upon him for counsel or service.

The Minister's Assistant will be at her desk every afternoon, except Sunday, from 1 to 5 P.M., to impart information and render any service in her power.

The Minister, or some of his fellow-workers, will be present in the Social Hall every week-day evening to welcome friends and visitors.

Industrial Classes for young people, under competent instructors, in Wood Carving and Modelling, Printing, Dress-making, Millinery, Sewing, Cooking, etc.

Educational Classes in Elocution, Literature, Languages, Piano, Violin, Voice, Drawing and Painting, etc. (carried on by the Sphinx Club), Parker Fraternity, Mothers' Club, Young Men's Club, Young Women's Club, Dramatic Club, Flower Mission, etc.

Sunday Evening Services at 7.30 o'clock. Chorus Choir.

Seats free. All invited. Minister's Sunday Evening Reception after the service in the parlors.

*Minister*, Rev. Charles W. Wendte. Residence, 222 Huntington Avenue.

*Minister's Assistant*,

*Musical Director*, Frederick W. Wodell.

*Janitor*, Wendell Phillips Getchell.

Visitors welcomed at any time.

*Channing Church, Dorchester, Cottage Street, near Dorchester Avenue.*

*Sunday*.—Preaching Service, 10.45 A.M. Sunday School, 12 M.

*Monday*.—"Channing Chorus," 8 P.M.

*Thursday*.—Girls' Club, 7 P.M.

*Friday*.—Boys' Club, 7 P.M. Mutual Helpers' Flower Work, 10 A.M. (July and August).

*Saturday*.—Library Club, 3 P.M.

Rev. H. H. Saunderson, *Minister*. Residence, 6 Thacher Road, Dorchester.

## Visiting Committees, 1901-1902.

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### COMMITTEES TO SERVE TWO MONTHS.

The Delegates are earnestly requested to observe the following suggestions as far as possible :—

1. That the body of Delegates from each church be invited to organize for the purpose of increasing interest in the Fraternity and augmenting its resources, each delegation adopting such plans as may best accomplish its purposes.

2. That hereafter each of the Visiting Committees of the Delegates visit during the successive months in such manner that there shall be two committees visiting each month.

3. That the Visiting Committees be requested to arrange their work so far as possible in such a way that at least one member of the committee shall be able to make a thorough report on each chapel.

4. That the delegates be earnestly invited not to confine their visits to their regular months, but to visit work in which they are interested at other times.

#### *October and November.*

FRANCIS L. COOLIDGE.  
HENRY W. FOOTE.

WALTER JENNEY.  
FREDERIC H. NAZRO.

#### *November and December.*

GEORGE C. POWERS.  
A. A. RICHARDSON.

DUDLEY R. CHILD.  
B. H. JONES.

#### *December and January.*

JOHN MASON LITTLE.  
RUSSELL FESSENDEN.

WILLIAM P. FOWLER.  
COURTENAY GUILD.  
HENRY F. HOWE.

*January and February.*

FREDERICK O. NORTH.	CHARLES B. BEDLINGTON.
W. CARROLL POPE.	E. PEABODY GERRY, M.D.

*February and March.*

EDWARD C. BRADLEE.	W. W. BLACKMAR.
GEORGE B. LIVERMORE.	JOHN CAPEN.
MISS CAROLINE P. CORDNER.	

*March and April.*

FRANCIS P. SEARS.	ERNEST JACKSON.
SIDNEY K. CLAPP.	ALFRED JONES.

*April and May.*

C. W. SPARHAWK, M.D.	FRANK W. KROGMAN.
MISS BERTHA D. EATON.	ALBERT H. WHITE.

*May and June.*

WILLIAM G. SHILLABER.	CHARLES B. WETHERELL.
ARTHUR W. MOORS.	FREDERICK J. WHITE.
JOSEPH G. FRANCIS.	

*June and October.*

ARTHUR W. CHESTERTON.	HENRY OTIS CUSHMAN.
MRS. HERBERT L. MORSE.	MRS. W. G. DE COLIGNY.

No assignments are made for July, August and September, but Delegates are urged to inspect the summer work at their convenience.

## HISTORY, AIMS AND METHODS.

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**D**R. JOSEPH TUCKERMAN began his labors as a minister-at-large in Boston in 1826. He was at first supported by individual contributions. In 1827, his work was taken in charge by the AMERICAN UNITARIAN ASSOCIATION, and regular reports were made to that body. It was found desirable to place this growing work on a different basis, and the Association transferred its supervision to what is now known as the BENEVOLENT FRATERNITY OF CHURCHES, which has carried on the enterprise ever since. This body was founded in 1834, by delegates from the Unitarian churches of Boston, and incorporated in 1839. Today it represents the distinct organized work of the Unitarian denomination in Boston, through the several channels of philanthropy, education, worship, and free church privileges. It aims to be in every true sense a Ministry-at-Large. The churches representing the "Fraternity" are situated at widely contrasted localities in the city; and in each case the plan is carried out of fitting the activities to that particular region. In this way the ideas and the money are made to operate in a varied manner, calculated to meet the diverse needs of this growing community.

A summary of the different methods employed in carrying out our plans would contain nearly everything that comes within the scope of Christian civilization. We carry on industrial training, kitchen gardens, gymnasiums, reading rooms, dressmaking, and all modern helps to good citizenship. On the other hand, we maintain preaching, Sunday Schools, pastoral relations with the sick and poor, and whatsoever belongs to a living Christian church. It is the "Fraternity's" province to care for the churchless, whether rich or poor; and it seeks to provide facilities for the

people who are either indifferent to church life and work or have become alienated. In other words, it seeks by a flexible and all-around manner to be the Ministry-at-Large of the Unitarian churches of Boston, fulfilling for them and with them many most important duties. The means for this wide and varied work are provided by funds which have been steadily growing through bequests since the "Fraternity's" origin, and also by annual donations from most of the Unitarian churches in the city of Boston. The conduct of its affairs has been so discreet in the past that it has won confidence from all sources. Although under the auspices of the Unitarian churches, it is unsectarian, and aims to instil those truths which lead to character, and to spread those influences that tend to create self-respect, self-support, and genuine Christian faith. Some of our best-known leaders in religious and moral movements have been associated with this organization, such as Channing, Gannett, Henry Ware, Parkman, Barrett, S. K. Lothrop, Robbins, Starr King, J. F. W. Ware, Henry P. Kidder, Charles Faulkner, Rufus Ellis, and many others of the clergy and laity equally well-known. Recognizing the claims and opportunities of modern life in a city like Boston, the "Fraternity" wishes to preserve all the merits of the past ways of carrying on missionary work, and to add thereto new methods and enlarged plans.







BENEVOLENT FRATERNITY OF CHURCHES

IN

THE CITY OF BOSTON.

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1901-1902.

## Meetings and Committees.

The Annual Meeting of the Fraternity is on the first Sunday in May, at which time the officers for the year are chosen. The contributions of the Branches should be paid before the first day of May, when the financial year begins. The other regular meetings are on the second Sunday in October, the second Sunday in December and the second Sunday in March.

The Delegates are divided into Committees, serving two months. Each Committee, during its time, visits the various Chapels and Sunday Schools.

Delegates are urged to inspect the churches and their work during the week, as well as on Sundays; also to attend the week-day services of the Ministers.

It is very desirable that the Delegates should inform the contributing churches of the working of the Ministry-at-Large.

It is also recommended that the Chairmen of the Visiting Committees call their committees together, and arrange for visiting upon some definite plan.

The visiting is suspended in July, August and September.

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### NOTE.

The Headquarters of the "Fraternity" are at Parker Memorial, corner Berkeley and Appleton Streets. Rev. C. W. Wendte, who is in charge, will be found at his office from 10 A.M. to 1 P.M. every week day, to answer calls for information or services. Rev. Edward A. Horton retires from official duty as Executive Agent.

# Benevolent Fraternity of Churches in the City of Boston.

1901-1902.

## OFFICERS.

### Executive Committee.

REV. THOMAS VAN NESS, <i>President</i> .	11 Carlton Street, Brookline, Mass.
REV. JAMES EELLS, <i>Vice-President</i> ,	41 Marlboro Street
WILLIAM P. FOWLER, <i>Treasurer</i> ,	931 Tremont Building
REV. EDWARD A. HORTON, <i>Secretary and</i> <i>Executive Agent</i> (till October 1, 1901)	25 Beacon Street
EDWARD C. BRADLEE	60 State Street
REV. HOWARD N. BROWN	79 Mt. Vernon Street
GEORGE C. POWERS	8 Louisburg Square
COURTENAY GUILD	26 Mt. Vernon Street
FREDERICK O. NORTH	20 Dock Square
REV. F. S. C. WICKS	20 South Street, Brighton
REV. EDWARD CUMMINGS,	104 Irving Street, Cambridge
REV. PAUL R. FROTHINGHAM,	163 Commonwealth Ave.

### Sub-Committees.

#### CHAPELS AND WORK.

- BULFINCH-PLACE CHURCH.—Messrs. Eells, Wicks, Van Ness and Horton.
- NORTH END UNION.—Messrs. Brown, North, Van Ness and Horton.
- MORGAN CHAPEL.—Messrs. Horton, Guild, Powers and Van Ness.
- PARKER MEMORIAL.—Messrs. Cummings, Frothingham, Bradlee and Van Ness.
- CHANNING CHURCH.—Messrs. Powers, North, Van Ness and Horton.

#### FINANCE COMMITTEE.

Messrs. Fowler, Powers, Brown, Van Ness and Horton.

## Delegates.

### FIRST CHURCH.

REV. JAMES EELLS, <i>President</i>	. . .	41 Marlboro Street
EDWARD C. BRADLEE	. . .	113 Beacon Street
MISS CAROLINE P. CORDNER	. . .	55 Chestnut Street
JOSEPH G. FRANCIS	. . .	40 State Street
ARTHUR W. MOORS	. . .	171 Beacon Street

### SECOND CHURCH.

REV. THOMAS VAN NESS, <i>President</i> ,	11 Carlton St., Brookline
REV. EDWARD A. HORTON	. . . 855 Boylston Street
ARTHUR W. CHESTERTON	. . . 49 India Street
GEN. W. W. BLACKMAR	. . . 72 Commonwealth Avenue
JOHN CAPEN, <i>Secretary</i>	. . . 5 Worcester Square

### ARLINGTON STREET CHURCH.

REV. PAUL R. FROTHINGHAM	. . . 163 Commonwealth Avenue
RUSSELL FESSENDEN	. . . 49 Hereford Street
COURTENAY GUILD	. . . 26 Mt. Vernon Street
JOHN MASON LITTLE	. . . Hotel Pelham
WILLIAM G. SHILLABER	. . . 275 Beacon Street

### SOUTH CONGREGATIONAL CHURCH.

REV. EDWARD CUMMINGS	. . . 104 Irving St., Cambridge
FREDERIC H. NAZRO	. . . 272 Devonshire Street
WILLIAM P. FOWLER	. . . 931 Tremont Building
DUDLEY R. CHILD	. . . 172 West Canton Street
HENRY OTIS CUSHMAN	. . . 516 Commonwealth Avenue

### KING'S CHAPEL.

REV. HOWARD N. BROWN, <i>President</i> ,	79 Mt. Vernon Street
FRANCIS L. COOLIDGE	. . . 81 Marlboro Street
ERNEST JACKSON	. . . 383 Beacon Street
HENRY WILDER FOOTE	. . . 25 Brimmer Street
FRANCIS P. SEARS	. . . 85 Mt. Vernon Street

## Delegates.

### FIRST PARISH, DORCHESTER.

REV. E. R. SHIPPEN, *President*, 60 Virginia St., Dorchester  
HENRY F. HOWE, *Treasurer* . 120 Kingston St., Boston  
W. CARROLL POPE, *Secretary*, Hotel Monadnock, Dorchester  
FREDERICK O. NORTH . . . 20 Dock Square, Boston  
SIDNEY K. CLAPP . . . 179 Boston Street, Dorchester

### CHURCH OF THE DISCIPLES.

REV. CHARLES G. AMES, D.D., *President*, 12 Chestnut Street  
MISS BERTHA D. EATON . . . 80 Commonwealth Avenue  
GEORGE C. POWERS . . . . 8 Louisburg Square  
ALFRED JONES . . . . . Norfolk House

### FIRST PARISH, BRIGHTON.

REV. F. S. C. WICKS, *President* . 20 South St., Brighton  
GEORGE B. LIVERMORE, *Sec'y*, 5 Chestnut Hill Ave., Brighton  
CHARLES B. WETHERELL . 78 Chauncy Street, Boston  
FREDERICK J. WHITE . . . 33 High Street, Boston  
FRANK W. KROGMAN . 209 Washington Street, Boston

### HAWES UNITARIAN CONGREGATIONAL CHURCH, SOUTH BOSTON.

REV. JAMES HUXTABLE, *President* . 568 East Fifth Street  
WALTER JENNY . . . . . 55 G Street  
ALBERT H. WHITE . . . . . 566 Broadway  
CHARLES B. BEDLINGTON . . . 53 Old Harbor Street  
A. A. RICHARDSON . . . . . 12 Linden Street

### FIRST PARISH, WEST ROXBURY.

REV. JOHN H. APPLEBEE, *President* . 14 Hastings Street  
C. W. SPARHAWK, M.D. . . . . Centre Street  
B. H. JONES . . . . . Maple Street  
MRS. G. W. DE COLIGNY . . . . 99 Temple Street  
MRS. HERBERT L. MORSE . . . . Whittemore Street

## Delegates.

### FIRST CONGREGATIONAL SOCIETY OF JAMAICA PLAIN.

REV. CHARLES F. DOLE, <i>President</i>	.	.	Roanoke Avenue
E. PEABODY GERRY, M.D.	.	.	2 Everett Street

## Churches and Ministers.

*Bulfinch-Place Church.*—Sunday Services; Sunday School at 1.45 P. M. Public Worship at 3.15 P. M. The Winkley Guild and Evening Services at 7.30 P. M.

Various meetings during the week :—

*Thursday Evening.*—Religious Conference.

*Wednesdays and Thursdays.*—Teachers' Meetings.

Social Meetings once a month.

Women's Alliance twice a month.

Men's Club once a month.

The Eliot Sewing Circle and various "Lend-a-Hand" and "Red, White and Blue" Clubs hold frequent meetings.

*Saturday Afternoon.*—Housekeeping and Cooking Classes for children.

Popular lectures will be given during the winter by able speakers.

Kindergarten Playroom and Flower Mission during the Summer.

Mr. Eliot or one of his Assistants will be found at the church every week day from 10 A. M. to 1 P. M.

Rev. Christopher R. Eliot, *Minister*. Residence, 2 West Cedar Street.

Rev. Samuel H. Winkley, *Pastor Emeritus*. Residence, 11 Louisburg Square.

Miss Edith L. Jones, *Assistant*. Residence, 11 Joy Street.

Miss Katherine R. Stokes, *Assistant*. Residence, 181 Hancock Street, Dorchester.

*North End Union, Parmenter Street.*

*Sunday.*—Sunday School at 3.15 P. M.

*Monday.*—Plumbing School (shop work), Gymnasium, Boys' Club, Girls' Literary Club, Drawing, Dressmaking (two classes—for girls and for adults), Printing (shop work), advanced, Stamp Saving.

*Tuesday.*—Two Boys' Clubs, Girls' Club, Dressmaking, Printing (shop work), advanced.



*Wednesday*.—Mothers' Meetings, Plumbing School (shop work), Gymnasium, Girls' Club, Drawing, Picture Loan, Dramatic Class.

*Thursday*.—Dressmaking (adults), Girls' Gymnasium, Boys' Club, Stamp Saving, Mothers' Meeting, Printing (shop work), advanced, Plumbing School Lectures.

*Friday*.—Boys' Gymnasium, Embroidery.

*Saturday*.—Songs and Games, Kitchen Garden, Sewing School, Illustrated Lectures.

Playroom for little ones five afternoons.

Classes in Dressmaking, Sewing, Mending, Darning, Dolls' Dressmaking, Fancy Paper Work, etc., for school girls afternoon and evening.

Reading Room open every evening. Public baths every day from 8 A. M. to 8 P. M.

Samuel F. Hubbard, *Superintendent*. Residence, 73 Pinckney Street.

Miss Florence N. Barker, *Assistant*. Residence, 32 Parmenter Street.

*Morgan Chapel, corner of Shawmut Avenue and Corning Street.*

During rebuilding the work is considerably disarranged and distributed in various places.

*Every Day*.—9 to 12, Kindergarten. 7 to 6, Nursery. 9 to 9, Reading Room. 9 to 12, Employment Bureau. 9 to 5, Co-operative Industrial Work. Above at 9 Wheeler St.

*Monday*.—7.30 to 8.30, King's Daughters. 7.30 to 9.30, Excelsior Brotherhood. Afternoon and Evening, Music Classes. At 9 Wheeler Street.

*Tuesday*.—7.30 to 8.30, Class Meetings. At 9 Wheeler Street.

*Wednesday*.—7.30 to 9.30, Total Abstinence Guild. At 64 Pleasant Street. 7.30 to 9.30, Clubs for Boys and Girls. At 9 Wheeler Street.

*Thursday*.—7.30 to 8.30, Prayer and Conference Meeting. At 33 Pleasant Street.

*Friday*.—Afternoon Music Classes. 7.30 to 9, Ladies' Home Culture Circle, second Friday. 7.30 to 9, Epworth League and Church Social, fourth Friday. At 9 Wheeler Street.

*Saturday*.—10 to 12, Industrial School. 8 to 11, Saturday Night Open Air Concert and Rescue Work.

*Sunday*.—9.30 A.M., Prayer and Praise. 10, Sunday School. 11, Preaching. 2.45 P.M., Cottage Meetings. 6.30, Epworth League. 7.30, Evangelistic Meeting. At Barnard Memorial, 10 Warrenton Street.

Rev. E. J. Helms, *Minister*. Residence, 59 Patten Street.

Rev. Edgar Jones, *Assistant*. Residence, 72 Mt. Vernon St.

Francis H. Slack, *Janitor*.

*Parker Memorial, corner of Berkeley and Appleton Streets.*

Open every day from 9 A.M. to 10 P.M.

Reading Room and Library.

Social and Club Rooms.

Gymnasium and Baths.

Classes, lectures and Entertainments.

The Minister will be at his office daily, except Sunday, from 10 A.M. to 1 P.M., to meet all who may call upon him for counsel or service.

The Minister's Assistant will be at her desk every afternoon, except Sunday, from 1 to 5 P.M., to impart information and render any service in her power.

The Minister, or some of his fellow-workers, will be present in the Social Hall every week-day evening to welcome friends and visitors.

Industrial Classes for young people, under competent instructors, in Wood Carving and Modelling, Printing, Dress-making, Millinery, Sewing, Cooking, etc.

Educational Classes in Elocution, Literature, Languages, Piano, Violin, Voice, Drawing and Painting, etc. (carried on by the Sphinx Club), Parker Fraternity, Mothers' Club, Young Men's Club, Young Women's Club, Dramatic Club, Flower Mission, etc.

Sunday Evening Services at 7.30 o'clock. Chorus Choir.  
Seats free. All invited. Minister's Sunday Evening Reception after the service in the parlors.

*Minister*, Rev. Charles W. Wendte. Residence, 222 Huntington Avenue.

*Minister's Assistant*,

*Musical Director*, Frederick W. Wodell.

*Janitor*, Wendell Phillips Getchell.

Visitors welcomed at any time.

*Channing Church, Dorchester, Cottage Street, near Dorchester Avenue.*

*Sunday*.—Preaching Service, 10.45 A.M. Sunday School, 12 M.

*Monday*.—"Channing Chorus," 8 P.M.

*Thursday*.—Girls' Club, 7 P.M.

*Friday*.—Boys' Club, 7 P.M. Mutual Helpers' Flower Work, 10 A.M. (July and August).

*Saturday*.—Library Club, 3 P.M.

Rev. H. H. Saunderson, *Minister*. Residence, 6 Thacher Road, Dorchester.

## Visiting Committees, 1901-1902.

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### COMMITTEES TO SERVE TWO MONTHS.

The Delegates are earnestly requested to observe the following suggestions as far as possible:—

1. That the body of Delegates from each church be invited to organize for the purpose of increasing interest in the Fraternity and augmenting its resources, each delegation adopting such plans as may best accomplish its purposes.

2. That hereafter each of the Visiting Committees of the Delegates visit during the successive months in such manner that there shall be two committees visiting each month.

3. That the Visiting Committees be requested to arrange their work so far as possible in such a way that at least one member of the committee shall be able to make a thorough report on each chapel.

4. That the delegates be earnestly invited not to confine their visits to their regular months, but to visit work in which they are interested at other times.

#### *October and November.*

FRANCIS L. COOLIDGE.

WALTER JENNEY.

HENRY W. FOOTE.

FREDERIC H. NAZRO.

#### *November and December.*

GEORGE C. POWERS.

DUDLEY R. CHILD.

A. A. RICHARDSON.

B. H. JONES.

#### *December and January.*

JOHN MASON LITTLE.

WILLIAM P. FOWLER.

RUSSELL FESSENDEN.

COURTENAY GUILD.

HENRY F. HOWE.

*January and February.*

FREDERICK O. NORTH.	CHARLES B. BEDLINGTON.
W. CARROLL POPE.	E. PEABODY GERRY, M.D.

*February and March.*

EDWARD C. BRADLEE.	W. W. BLACKMAR.
GEORGE B. LIVERMORE.	JOHN CAPEN.
MISS CAROLINE P. CORDNER.	

*March and April.*

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SIDNEY K. CLAPP.	ALFRED JONES.

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*Seventy-fifth* ANNIVERSARY *of*  
*the* FOUNDING *of the* MINISTRY-  
AT-LARGE *in the* CITY OF  
BOSTON *by* REV. JOSEPH TUCK-  
ERMAN, D.D., DECEMBER 8, 1901

1826-1901

“ His best monument is the Ministry-at-Large ;  
His most appropriate title, the Friend of the Poor ”







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Seventy-fifth Anniversary *of the*  
Founding *of the* Ministry-at-Large  
*in the* City of Boston *by* Rev. Joseph  
Tuckerman, D.D., *December 8, 1901*

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1826 - 1901

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*“His best monument is the Ministry-at-Large;  
His most appropriate title, the Friend of the Poor.”*

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# Order of Service Conducted by Rev. Thomas Van Ness, President of the Benevolent Fraternity of Churches

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## Organ Voluntary.

Organist, Mr. GEORGE MENDALL TAYLOR.

## Hymn. Tune, "*Federal Street*."

Great God, the followers of thy Son,  
We bow before thy mercy-seat,  
To worship thee the Holy One,  
And pour our wishes at thy feet.

We seek the truth which Jesus brought;  
His path of light we long to tread;  
Here be his holy doctrines taught,  
And here their purest influence shed.

May faith and hope and love abound;  
Our sins and errors be forgiven;  
And we, in thy great day, be found  
Children of God and heirs of heaven.

HENRY WARE, JR. (1794-1843).

## The Lord's Prayer.

Anthem. "Whoso dwelleth under the defence of the Most  
High." . . . . . MARTIN

Chorus Choir, under direction of Mrs. ANNA CLIFFORD BREED.

## Responsive Reading.

MINISTER. I will extol thee, my God, O King; and I will bless thy name forever and ever.

PEOPLE. *Every day will I bless thee; and I will praise thy name forever and ever.*

MINISTER. Great is the Lord, and greatly to be praised; and his greatness is unsearchable.

PEOPLE. *One generation shall praise thy works to another, and shall declare thy mighty acts.*



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## Seventy-fifth Anniversary of the

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MINISTER. They shall abundantly utter the memory of thy great goodness and shall sing of thy righteousness.

PEOPLE. *All thy works shall praise thee, O Lord; and thy saints shall bless thee.*

MINISTER. They shall speak of the glory of thy kingdom, and talk of thy power;

PEOPLE. *To make known to the sons of men thy mighty acts and the glorious majesty of thy kingdom.*

MINISTER. Thy kingdom is an everlasting kingdom and thy dominion endureth throughout all generations.

PEOPLE. *The eyes of all wait upon thee; and thou givest them their meat in due season.*

MINISTER. O Lord, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth.

PEOPLE. *Thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat.*

MINISTER. Praise ye the Lord: for it is good to sing praises unto our God; for it is pleasant; and praise is comely.

PEOPLE. *Praise the Lord, O Jerusalem; praise thy God, O Zion.*

MINISTER. I wait for the Lord, my soul doth wait, and in his word do I hope.

PEOPLE. *Let Israel hope in the Lord; for with the Lord there is mercy, and with him is plenteous redemption.*

Prayer. . . . . Rev. HOWARD N. BROWN

Quartet. "God so loved the world." . . . . Stainer

Historical Sketch. "The Origin of the Ministry-at-large."  
Rev. CHRISTOPHER R. ELIOT

Addresses. . . . . Rev. S. H. WINKLEY  
Rev. SAMUEL A. ELIOT

Anthem. "Fear not, O land." . . . . MAKER

Addresses. . . . . Rev. EDWARD A. HORTON  
Rev. FRANCIS G. PEABODY

Hymn. Tune, "Melton."

Father divine, this deadening power control,  
Which to the senses binds the immortal soul;  
Oh, break this bondage, Lord! I would be free,  
And in my soul would find my heaven in thee.

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## Founding *of the* Ministry-at-Large

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My heaven in thee!—O God! no other heaven,  
To the immortal soul, can e'er be given;  
Oh, let thy kingdom now within me come.  
And as above, so here, thy will be done!

My heaven in thee, O Father! let me find,—  
My heaven in thee, within a heart resigned;  
No more of heaven and bliss, my soul, despair;  
For where my God is found, my heaven is there.

JOSEPH TUCKERMAN (1778-1840).

Benediction.



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## “The Origin of the Ministry-at-Large.” By Rev. Christopher R. Eliot

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The ministry-at-large in the city of Boston is represented to-day by the various activities, religious and philanthropic, of the Benevolent Fraternity of Churches,—the Theodore Parker Memorial, the North End Union, Channing Church, Morgan Chapel, and Bulfinch Place Church.

Bulfinch Place Chapel or Church stands in a peculiar sense in the direct line of descent from the work of Dr. Tuckerman, whose memory we honor to-day. Not only is this church situated in the same general locality that his ministry covered, but the congregation, as well as the building itself, is the successor to Pitts Street Chapel, which in turn followed Friend Street Chapel, that being the first regular house of worship after the initiatory Sunday evening meetings in the Circular Building, which stood on the corner of Portland and Merrimac Streets. It is also to be said that the Howard Sunday-school which met in this same Circular Building has come down through the same succession to us to-day.

The traditions of this history, and especially of the origin and early years of Dr. Tuckerman's labors, have always been cherished by the ministers and people of this particular Chapel, as indeed by all the ministers-at-large, both in America and in England; and we take justifiable pleasure in the thought that there are even yet among us, as members of the Church or Sunday-school, some whose membership dates back almost to the very beginning.

It is good for us of the younger generation to feel ourselves in touch with the past we commemorate. I talk from day to day with those whose parents or grandparents were the devoted parishioners and supporters of the work in those early days. I find here and there one whose memory recalls Dr. Tuckerman himself, as he “went about doing good” even in the wintry storms, “his wife's shawl over his head,”

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## Seventy-fifth Anniversary of the

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saying to the friends who remonstrated, "If I should sit quietly at home by my fire, what will become of my poor?"

We have among our teachers in the Howard Sunday-school those whose lives are connected closely by family relationship with the pioneers. The Howard S.S. Club of ex-teachers would show many more thus connected, and the Tuckerman Sewing Circle a still larger number.

Such descendants are with us here to-day. May I venture to pronounce, in this connection, knowing that I cannot make the list complete, the names of Tuckerman, Ware, Gray, Parkman, Reed, Edmands, Merrill, Faulkner, Rogers, Lombard, Adams and Hobart?

One other link joining the present with the past I must not omit. On Monday last, with a few relatives and friends, I stood beside the monument of Joseph Tuckerman in Mt. Auburn Cemetery while the committal service was being read for Sarah Cary Becker, the last of his family. She was the daughter who cared for him throughout his closing years, went with him to Cuba, and was with him when he passed away. At the request of her son, and because it is fitting that I should do so, I pay this tribute to her memory.

From this association of the present with the past I turn to a brief historical sketch of the ministry-at-large, the necessary prelude to the tributes which will follow.

Boston was a city of about sixty-five thousand inhabitants when Joseph Tuckerman left his country parish in Chelsea (where he had been minister for twenty-five years), and came hither to do the work which has made his name one never to be forgotten by all who appreciate the higher ideals of Christian philanthropy. In the city there were very many poor and neglected families. There were, as Dr. Tuckerman estimated, over five thousand families without regular church connections and pastoral care. A few missionaries were at work, but there were no churches especially for the poor or where they could be made to feel at home. There was much "charity," but little that could be called wise. It was patronizing and, it may be, generous; but it was pauperizing. It dealt not with causes and character, but with the immediate and superficial problems of relief. More than this, it

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rarely came into close heart to heart sympathy and friendship with those whom it would serve.

Neglected children were everywhere, out of the schools, out of their homes. Intemperance was very prevalent. Pauperism was a pressing problem. But, worst of all, it was evident that the Church was oblivious to its duty, and that thousands of people were without any training or instruction in the Christian virtues and religion.

Who were the first to appreciate the situation and to take active steps to change it? Not Dr. Tuckerman himself,—for he had not yet come to the city,—but a little group of Unitarian laymen, young men, who in 1822 banded themselves together as an “Association for Religious Improvement,” and set themselves to work, first, for the strengthening of their own religious life, and, second, for the elevation of the neglected portions of the community. Honor to whom honor is due. Dr. Tuckerman established the ministry-at-large, and made it permanent. The name itself was of his choosing. The ideal was his creation. But, before Dr. Tuckerman, these devout and devoted young laymen had thought some of his thoughts, grappled with some of his problems, and made valiant efforts to meet some of the needs of their times. The story has been told and retold by Benjamin H. Greene, Frederick T. Gray, Dr. John Ware, Ephraim Peabody, and our own Mr. Winkley.

I found in a trunk of record books here in this church the original reports of the Association, and have been able to verify the facts. The story is this.

Frederick T. Gray (afterward minister-at-large with Dr. Tuckerman, and later in charge of Bulfinch Street Church) and Benjamin H. Greene, two young men, were walking in the North End of Boston, and noticed a new building in process of erection for the Hancock School. What prompted the thought we cannot say, but it came to minds previously prepared for it, and was this,—that here was an opportunity for a Sunday-school.

This led to a meeting on Oct. 2, 1822, at the house of Frederick Gray, of a few friends, the two mentioned above, with Charles C. Nichols, Samuel Burditt, Dr. John Ware,

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and William P. Rice, and resulted in the establishment in 1823 of the Hancock Sunday-school, which school was the first founded in Boston by liberal Christians.

It had good success, and in 1832 was transferred to the Second Church.

But more important than the establishment of the hoped-for Sunday-school was the growth of this little meeting into an association, which met regularly for thirteen years, and kept up a nominal existence until 1851.

This was the "Association for Religious Improvement." Once a week, at one another's houses, they met for serious thought and discussion. The first nine to sign the regulations were Moses Grant, Peter Mackintosh, Jr., Samuel Burditt, Frederick T. Gray, Stephen P. Fuller, Isaac R. Butts, Samuel G. Simpkins, William Palfrey Rice, and Henry J. Oliver.

Every meeting was opened with prayer and the singing of a hymn. The foundation for their service and success was to be their religious faith and personal character.

Here are some of the topics considered at their meetings, sometimes at private meetings, sometimes at those open to friends:—

Sunday Evening Lectures, Vagrant Children, Diffusing Christianity in India, Publishing Tracts, Improvement of State Prisons, the Proposed Unitarian Association, Intemperance (again and again), Infant Schools, the Peace Society, How to improve the *Christian Register*, What Unitarianism really is.

Back of the Association stood Henry Ware, Jr., the young and saintly minister of the Second Church and the pastor of several of the members. He told them at the very beginning that they could expect no aid in their plans from the clergymen of the city in their associate capacity, but upon the third page of the old record book we read as follows:—

"The Rev<sup>d</sup> Mr. Ware took a strong interest in the objects of the Association and upon the suggestion of some of the members of the importance of having a place provided for

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preaching to the Poor, who are frequently prevented from attending places of Public Worship, and to the Profligate who will not attend, kindly offered to furnish preaching on Sabbath Evenings, if a suitable place could be obtained."

The first of these lectures was given by Mr. Ware from the text, Matt. xxii. 37, on Nov. 24, 1822, in a room in Hatter's Square. It was in an old dilapidated building, and about twelve persons were present.

On December 8, seventy-nine years ago to-day, the same devoted preacher held services in a school-house in Charter Street, speaking from the text, "It is not a vain thing, because it is your life." On succeeding Sundays, other ministers were enlisted,—John G. Palfrey, Francis Parkman, Orville Dewey, William Jenks, and others. Services were held in Spring Street, Charter Street, Hatter's Square, and Pitts Court, sometimes in two or three of these places on a given evening. The Association gave its hearty support and constant assistance. They began to talk of engaging a permanent minister.

It was often difficult to secure volunteers. Mr. Ware's health was failing and other clergymen were busy.

Occasionally, more and more frequently as time went on, the members themselves led the services, reading sermons or making addresses. Thus nearly two years passed, until, in September, 1824, it was voted, though with deep regret, to abandon this special work.

Two winters passed without Sunday evening lectures, but the regular weekly meetings and discussions were continued with even greater devotion. At one of these, Dr. Gannett presented the cause of the new American Unitarian Association, and resolutions indorsing it were passed, not, however, without much earnest discussion as to the name.

Indeed, that which impresses one most deeply in reading the records is the fact that, in spite of discouragements and even failures, these men kept right on, singing their hymns, leading one another in prayer, conferring upon the religious questions of the day, and never for a moment forgetting the ideal of a permanent ministry to the poor.



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In the mean time, its membership had largely increased. Its public meetings attracted considerable attention. Many persons, both men and women, came to listen. Among its members, at this time or a little later, we note the names of George Merrill, Elijah Cobb, Albert Fearing, Thomas Quincy, Nathaniel Thayer, Cheever Newhall, Robert C. Waterston, David Reed, William J. Russell, David Kimball, John A. Andrew, George W. Bond, and many others well known even to our own time.

It is in the record of Wednesday evening, Oct. 11, 1826, that Dr. Tuckerman's name first appears, when he was proposed for membership.

On October 22, he was admitted by a unanimous vote. On October 29, the subject of Sunday evening lectures was again taken up for discussion, and at the next meeting a committee was appointed to devise a plan and carry it into operation. Arrangements were promptly made for a lecture-room. Standing committees were chosen to provide it with proper furniture, fireplace, fuel, and lights, to keep it constantly in order, to secure volunteer service from the members in taking charge of the devotional exercises and in rendering any assistance necessary, and finally to give information of the lectures to such families and persons as it was desired should attend them.

Then we find the following minute by the secretary:—

"Dec. 3, 1826. The Lectures under the conduct of the Association commenced this evening at 6½ o'clock at Smith's Circular Building Cor. of Merrimack and Portland Streets, which was fully attended by those for whom it was intended.

"The services were of the first order. Rev. Dr. Tuckerman officiated."

On the following Sunday, December 10, seven teachers of the Hancock Sunday-school met three scholars in the same room,—the morning bitterly cold, the wind "whistling thro' the loose casements,"—and there, huddled about the stove, organized what soon was called the Howard Sunday-school. But that would be another story.

The ministry-at-large was an established fact from Dec. 3,

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1826. Nearly two years in that upper chamber, an old paint shop it was; eight years in Friend Street Chapel, erected by the Association; thirty-four years in Pitts Street Chapel; and here at Bulfinch Place since 1870; with all the branches in other parts of the city, and in other cities, as far west as St. Louis, as far east as London and the great cities of England; such has been the ministry-at-large.

It is not for me to characterize Dr. Tuckerman, nor to point out the wonderful significance of his work as a Christian minister and far-sighted philanthropist. That will be done by those who follow.

Nor can I speak of Charles Barnard, Frederick T. Gray, Robert C. Waterston, Dr. Bartol, Dr. Bigelow, Samuel B. Cruft, W. P. Tilden, and others more recently in the ranks. More especially am I debarred from speaking of one (Mr. Winkley) who for more than fifty years has been the minister-at-large *par excellence*, and whom we honor and love, we dare not say how much.

It has been my delight to glorify those who were the forerunners, the humble, devoted, and sometimes forgotten pioneers, the modest laymen who built so much better than they knew, giving of their life and love so generously, so devoutly, that a greater than they might arise.

The glory of Tuckerman is in having met their call so intelligently, in having given definiteness and permanency to their purpose, in having become himself the noblest expression of the ministry-at-large, the inspirer of works greater than he himself could accomplish, the prophet of the best principles we have to guide us to-day in our Christian service and philanthropy.

I cannot refrain from reading two verses of John Pierpont's hymn written for the thirteenth anniversary of the Howard Sunday-school, Dec. 10, 1839, and sung at many later anniversaries. The first verse refers to Dr. Tuckerman:—

“ Our white-haired pastor, should he soon  
Earth's toils and joys resign,  
Shall be remembered by us all  
For what he did lang syne.

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Oh, how he loved us all, my friends !  
He loved us all lang syne ;  
And great be his reward in heaven  
For loving us lang syne.

“ Nor be our present friends forgot,  
Who work the gospel mine,  
Where Christ and his apostles dropped  
The gems of truth lang syne.  
Oh, that was lang, lang syne, my friends,  
Yes, that was lang, lang syne ;  
But still those gems are just as bright  
As were they lang, lang syne.”

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# Dr. Tuckerman and his Work

## By Rev. S. H. Winkley

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To understand the Tuckerman ministry, we must understand Tuckerman himself. He was not a theologian as such. He was not a ritualist as such. He cared but very little about mere morality as such. But he loved. Some of you must have loved. There are a great many people in this world who think they love; but what they love is to be loved, what they call love to God is interest given to God as a means to get to heaven or to escape punishment or to have peace. But he who really loves, loves another; for love seeketh not its own. He does not stop to ask whether his love shall be returned or shall gain anything, but only asks the question, "How can I bless you?" Dr. Tuckerman loved the ministry-at-large just in that way. I remember a couplet of a hymn I liked to sing in my boyhood, "Here, Lord, I give myself away, 'Tis all that I can do," and that Dr. Tuckerman did; and that life, of course, revealed to him the Fatherhood of God and the brotherhood of man.

During the twenty-five years of his ministry in Chelsea—and at that time his society was the only one there—that spirit inspired him. Everybody was his friend, and he was the friend of every one, the Unitarian and the Trinitarian, the good man and the bad man, the rich and the poor. They were all his Father's children, and all his brothers and sisters. At the end of that ministry he returned home, for Boston was his home. In going about the city, he found a very large number of families utterly neglected by what are called Christian churches. They sent missionaries abroad, but they forgot the brothers and sisters who were round about them at home. Dr. Tuckerman, with his look at the Father, and having the Infinite within him, could not keep himself out of these homes. He visited from house to house; and he said within himself, "Here is a great need

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that must not be neglected." It was in that way that he commenced the ministry-at-large; that is, the ministry without limits, without regard to sectarianism, without regard to wealth or poverty. Why, he would really take an interest in some rich people, if they needed him; you may be sure of that! It made no difference to him whatever. It was a ministry-at-large, in the broadest sense of the word. Dr. Tuckerman went from house to house, and of course he entered into the hearts of the people. He could not help it. They could not help it. Like the first great Minister-at-large, he saw people who were hungry and cold. He fed and clothed them and provided fuel for them. Here was a problem which every minister-at-large has had to settle since. People think it is a very easy thing to give a dollar or two here, and some coal there; but you may make paupers. The only rule for the minister-at-large is to put himself in the other's place. I had, years ago, a dear friend who sent me two tons of coal. It did not hurt me in the least. I should not have cared a particle if he had repeated it. Why? Because he sent it exactly as I should like to have sent it to him. And so did Dr. Tuckerman do wherever he went.

Dr. Tuckerman found another need. The children were not in school as they should be. He got them into the schools; and every minister-at-large since then has especially cared for the children, and has seen that they are regular attendants at our public schools. But that was not his chief work. It was not the chief work of the first Minister-at-large. Jesus had just one principal aim. That was to introduce the children of his Father who did not know him to the Father, to get them to fall in love with him, and so come up out of the life of a mere human being into the life of a real child of God. Well, to carry out this work, Dr. Tuckerman must bring these people as near to the Father as he could. Therefore a Sunday-school opened its doors for the children. But the first gathering in that "upper chamber," now a carpenter's shop! Oh, it makes me shiver when I think how cold must have been the lot of those who first met there! They must have been filled with untiring zeal

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and intense interest to go there at that season of the year Sunday after Sunday. The Friend Street building was a great deal better; but it was a grand time when we went to old Pitts Street Chapel, for every person who had anything to do with it loved it. I am sure that no Jew ever loved his temple better than we loved Pitts Street Chapel. There, our dear brother, Frederick T. Gray, assigned to each family or individual a pew, that a home feeling might be cherished on Sunday. And once in a month around the table he drew the people to commemorate that dear, blessed Jesus. There they saw him feeding the hungry, saying to the poor woman, whom the self-conceited world had condemned, "Go and sin no more." They heard him say, "I came not to call the righteous, but the sinners (the worst diseased of my Father's children) to repentance." There then was the church as it always has been; there was the congregation as it always has been; but these do not constitute the parish. A parish of the ministry-at-large is a very much larger field. Hundreds of families may be connected with a ministry-at-large, and people know very little about them; because the minister-at-large has to answer the summons of everybody that may need him.

I went into brothels, gambling saloons, drinking places, cellars, attics, to the rich and the poor, to those who were filled with peace and joy through the faith and love of God, and to those who cared for none of these things. A minister-at-large is for just that. His work may be here inside of the church; but his work is there, too. Well, you may say, "In meeting the wants of these people, how did you manage for money?" There came into existence one of the most glorious bands of women, called the Tuckerman Circle. These good folk paid their membership fees first of all. They then worked, buying their own materials and furnishing everything for a monthly fair. Then they came and purchased their own articles, in order that they might have money to give to the minister-at-large. Oh, I tell you in the time of the small-pox epidemic and the ship fever, and in the time of the horse disease and the big fire, what could we have done without the Tuckerman Circle? What credit is

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to be given to the members of that glorious Circle for their generous fidelity in all these years.

Well, you may say, this is a field of much labor. What have been the results? Speaking from my own experience I can say we have never graduated a family which was not self-supporting; and, as our good brother Faulkner once said, "it would pay the city to support this endeavor." That was one of the results in a physical sense. And all the schools—the primary school, the grammar school, the normal school, and the college—have received their full share from us. Of public school teachers we have also sent our full share; and so I might go on in a great many other ways to show the influence of this work.

How about the spiritual results? I wish I could tell you. Our Sunday-school when I came here, the Howard Sunday-school, was manned entirely by outsiders and a noble band it was. Now for a long time the outsiders have been a very small minority. Whence, then, come your teachers? it is asked. From the congregation. The very ones who were pupils grow up and become teachers, and all over this country I receive from this place and that place letters from former teachers speaking with gratitude of the old Pitts Street Chapel, of the present Bulfinch Place Chapel and this ministry-at-large. The people who have attended have grown to see the Father. Instead of trying to prove to such people, by a text here and there, that God is a good Father, and that immortality is sure, you might as well prove to the hungry man who is nourished by good food that food is good. How are you going to prove to the scholar that education is good? How are you going to prove to the man who really loves God that there is a God who is his Father? that justice is better than injustice? and that love is better than hatred? Jesus said, "If ye love those who love you, what reward have ye?" But he that loves the Father loves all of his children. Love your enemy? Of course, he is God's child. God is in him. Bless those that curse you? Suppose they will not let you bless them. Well, God cannot help that. He cannot bless them if they shut the door. He understands your attempt nevertheless.

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If I had my ministry to begin again, and could have that blessed Fanny Merrill for a colleague, and God would grant to me the choice of all places and pulpits included, and I could have the ministry-at-large to start with about as it was in Pitts Street Chapel, oh, wouldn't I be filled with joy, and say, "This is heaven"?



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## Address by Rev. Samuel A. Eliot

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A good way in which to arouse or sustain an interest in any subject of human endeavor is to see it incarnated in a man. It is a teaching embodied that charms and inspires. Biography is one of the best of teachers. If you and I want to enter into the spirit of the Puritan revolution, let us read Carlyle's "Cromwell," feel a man's heart beat, enter into his ambitions and discouragements, his hopes and ideals, see how he led his generation, and was led by it. If you want to get at the facts of American history, do not sit down to read the census with its record of population and the output of mine, and field, and factory, but read the story of the Pilgrim Fathers and the lives of Washington and Lincoln. Carlyle said that he never understood our Civil War until he read the "Harvard Memorial Biographies." What, after all, is the fascination of the New Testament? Its doctrines, its wonders? Not at all! The charm is in the fact that it is a biography. It is the story of a life.

I deem it good fortune, then, that we can to-day embody the Ministry-at-large in the winsome personality of Joseph Tuckerman. I have been asking myself what is it in this man that we honor? Do we honor him to-day just because he was a pure and high-minded gentleman? Many an obscure servant of righteousness has had equal claim to remembrance. Do we honor him because he was bold and stout-hearted in the face of discouragement and poverty and evil? Many a freebooter or soldier of fortune has been that. We honor him because he was stout-hearted for an ideal; and I observe that, wherever and whenever men and women dedicate themselves not to material, but to ideal ends, there the world's heroes are born, and born to be remembered.

Joseph Tuckerman was a seed-sower. There was nothing imitative in his enterprise. It was not the repetition of something that had been done a hundred times before. It was fruitfully original. It had in it the prophetic element.

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You may, indeed, say that it was nothing more than the application of the teaching and example of Jesus Christ to the conditions of a modern American town. Nevertheless, even that was a daring novelty. Therefore, his work constitutes an epoch in the history of human helpfulness. Therefore, it enlisted and still enlists the enthusiastic and patient devotion of consecrated men and women. Therefore, it became the promoter of numberless similar enterprises in other fields.

Yet let us not suppose that Dr. Tuckerman was an accident. His originality was not a power of creating something out of nothing. An original man is not an isolated fact. The personal element must be recognized, for no age or circumstance can make a great man out of a little; but all history bears witness to the fact that, when God wants to create a hero, he puts the lives of other men and the conditions of an age under tribute. He does not fling a hero as a meteorite out of the sky: he bids him grow like an oak out of the earth. A Tuckerman is made possible by the unrecorded lives and labors of forgotten generations. An hereditary drill made possible his ideals and the zeal with which he pursued them. The inheritance of the New England conscience, the Puritan sense of sacred obligation, the atmosphere of Harvard College, the direct influence of William Ellery Channing, the sympathy and co-operation of Gannett and Ware and the men who founded and guided the American Unitarian Association and the Benevolent Fraternity of Churches,—these all combined to make the work of Tuckerman possible. Without them he would not have been. His work represented the transmission of Christian sympathy through unrecorded generations and the diffusion of enthusiasm for humanity through a wide circle.

It is fitting then, sir, that your courtesy includes in your invitation to this gathering a representative of the university which nourished Tuckerman's idealism and of the Association which first recognized and supported him in his endeavors. Tuckerman's first reports to your American Unitarian Association are exceedingly significant and prophetic utterances. You can find in them almost all the motives

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and methods that we have come in later years to associate with the scientific administration of charity. He anticipated almost all of our modern principles. He pointed out, for instance, the coming congestion of people in great cities, and showed how the tide might be stemmed or turned. He spoke of the child-saving problem and declared its solution. He showed how the heart of any charitable work is in the system of friendly visitation. Rightly may we, who are the heirs of his spirit and who enter into his labors, take just and legitimate pride in his accomplishments and his discernment.

Yet, after all, these noble memories are only raw material. The divine gift is the instant life that receives and uses and transmits and re-creates. The next thing is more important than the last thing. It may be a bad sign in the life of an individual or an institution when the talk is more on the things once done or the things that might have been done than upon the immediate and future responsibilities. Our true inquiry is not whence we came or how or why or when, but what we become.

Finally, then, I am concerned to ask, How much of the present activity of this Ministry-at-large is an indication of our immediate spiritual vitality, and how much of it momentum from an honorable past? How much of our present spirit of charity is due to the inertia of the enthusiasm of our founders, and how much to a real and ever-fresh spirit of reverence and love? Just as the waves continue to roll after the wind has ceased or the train moves on after the steam is shut off, so the religious life apparently continues for some time after the original spiritual impulse is withdrawn; and just as in the physical realm friction gradually stops motion, and by and by the waves cease to roll, and the train comes to a stand, so in the spiritual realm, friction proves, in the long run, more than a match for momentum, and, unless a new impulse is furnished, activity ceases. What are the present signs of the spiritual dynamic which shall open for us the way to new success and satisfaction? I believe that we may assure ourselves that the people who know how to honor the memory of a good life have

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some good life of their own. The fact of appreciation assures us of present vitality, of conviction and imagination. The recognition of the usefulness of a good life at once impels and encourages us. It sets us a standard of achievement. It expands our conception of the possible: it renews for us the special and transient into the permanent and the universal. I believe, also, that there is a freshness of mind and buoyancy of spirit in the religious life of to-day which assures us of persistent usefulness. The new faith of these new days still finds its opportunities in the new humanitarianism. The larger vision of God urges men to truer and higher service of mankind. As never before, the men who are guiding these beneficent activities live close to the sources of power, and draw their inspiration from perennial springs. I have no fear for the future of this enterprise while thus our ideals travel before us, while our good obtained is only tidings of a better, while the only success that we crave is the opening of new opportunities of service, while we hunger and thirst after righteousness and feel beneath the support of the everlasting arms.

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## Address by Rev. Edward A. Horton

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I will begin, friends, just where the preceding speaker, Dr. Eliot, seemed to conduct us. Which way does the Fraternity of Churches face to-day, and are the members of it, your deputies and agents, serving in the spirit of Tuckerman? Looking back, we see Tuckerman graduating in a class full of the elements that afterward became embodied into leadership. Judge Story, the famous jurist, Washington Allston, the great artist, and Dr. Channing, the religious luminary, belong to this class. History shows that great personages come in groups. That was a great wave of literary progress and religious revolution, as it were. The Fraternity of Churches across the seventy-five years has simply met the changing conditions which have settled down on all provinces of thought and action.

That is to say in brief, speaking from the kind reference you made, sir, to my relationship with this organization, there is more distributed co-operation in the Fraternity of Churches to-day than ever, and more representatives of it. That you find so in law, in literature, in all departments. The American people have been levelled up to higher planes. This can be proved all around. May I make one reference in substantiation of this? Twenty-one years ago I entered this work, and if there was a man I honored then and do now, it was Charles Faulkner; and at that time Charles Faulkner was the Benevolent Fraternity of Churches. In his hand was the financial standing of the society. He loved this work, and toiled for it. He gave his presence here in the Sunday-school as a teacher, and his money and his time. Yet after these twenty years there is more bulk and mass of co-operative action than when I entered into the work,— more concert of action, more volume of power.

The Fraternity of Churches, the Ministry-at-large, was constructed on a four-square principle. It related itself to education, philanthropy, citizenship, and religion. Nothing less, my friends. The prophecy was large. The work included

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all of these phases whereby in the moulding of the poor or the rich there might come to this community and be derived from it those types of character, those social and religious conditions, which are needful in this nation of free men and free women.

But the emphasis was changed by the Ministry-at-large seventy-five years ago on the side of education. The emphasis was changed from cleverness to character. Individuals, men and women, with every privilege they got, saw a responsibility, and tried to meet it. I claim that at the North End Union Mr. Hubbard has made himself as much of a power in the schools, the police station, and in the tenement houses as any one in the history of the Fraternity. The educative work is centred on character-making.

As regards philanthropy, the Ministry-at-large began to change the emphasis there, also. Dr. Channing said to Tuckerman himself, "When you go out among the poor, do not go as a representative of the rich, but go as a servant of Christ, to share your privileges, visions, hopes, and delights that belong to the true child of God!" That has been the sentiment of Mr. Winkley. That is the sentiment of the work in the Fraternity to-day, sharing not giving. Not only to help by giving alms, but to share friendship. And that should be the way of the Republic from top to bottom if the Republic is to be what it should be in the sight of God and man. Those who are privileged shall share those privileges. Those who have power shall reach out and share their power with the unfortunate. So it comes to pass that young women from the Back Bay, after this seventy-five years, go to the North End and share their refinement, their gentleness, their bright side of life. They go not to patronize, not to bestow benefits at the end of their finger-tips.

And on the side of citizenship, which the Ministry-at-large ever bears in mind, the emphasis was changed over from construction to creation. The establishment of a certain legal tie, which enables a man to vote and to stand under certain relations of city government, is not enough. The aim of the Ministry-at-large, never more vigorous than now, has been and is to create power in the individual, to



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arouse in the young a certain idealism, to create a noble citizen, to unchain all those who are oppressed, to bring together all those who are separated. The mechanical idea of citizenship Tuckerman never understood, and ministers-at-large to-day do not understand.

And, finally, in regard to religion. I venture to say that to-day Tuckerman's idea is more fully appreciated than ever. The emphasis was changed by him from salvation to service. That idea has been referred to many times to-day. The Ministry-at-large puts all the emphasis that can possibly be made on the idea that the Christian of to-day is not thinking so much of his personal salvation and reward, but rather how, in serving others, he may incidentally save himself. That is the supreme ideal of the Ministry-at-large.

Dr. Peabody, only about six years ago, was the first man in this community to trace distinctly the modern philanthropies back to their source. Seventy years nearly, over sixty years, had passed before there came one who traced the Associated Charities, the modern standards of brotherhood and fraternity, back to their life-giving origin in Tuckerman. So we are not dealing with spent issues. If I have any one source of gratitude distinct from another for what has enriched my life during my residence in Boston, it is that I have been privileged to be associated with the Benevolent Fraternity of Churches. If ever I was depressed in regard to reform and progress, I exhilarated my soul by looking back to Tuckerman and Gannett, thus re-establishing my religious faith.

It has been a precious privilege to serve in this Ministry-at-large, and the more the people of Boston get to know the work, the greater credit will arise; for it is an organization in this community that has ever been foremost in all that is best and truest. I congratulate the organization. Any one who has ever touched it, any one who has ever worked in it, is a minister-at-large forever. That is what I expect to be and always have been, and it is a glorious title. The laity wear it as well as the clergy,—all those noble souls, women and men, who are not simply glorifying Tuckerman, but holding up before the community this leader's ideals.

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## Address by Rev. Francis G. Peabody

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Let us try to sum up the impressions of this interesting meeting. The present time is often called the age of the social question; and it is no doubt true that never before in the history of the world were so many people, rich and poor, thoughtful and ignorant, men and women, thinking so much about the relations of our social life and the inequality of our social conditions. Now when did this renaissance of philanthropy, this age of the social question, begin? It is of course quite impossible to fix a single moment as the positive starting-point of this new wave of modern interest; but, if we were to select any points from which to date, one of them would undoubtedly be the day which we are here celebrating. In a most remarkable degree, Dr. Tuckerman anticipated the spirit of the new philanthropy, and in the founding of this Ministry-at-large fixed one starting-point of the modern movement.

One cannot help observing, first, how brief was the career of Dr. Tuckerman. His life was not in the main devoted to the Ministry-at-large. He did not come here until he was forty-eight years old. He died when he was sixty-two. There were but twelve years of service in this ministry as a whole; and no less than six of these, the last six years of his life, were shattered by disease. It may fairly be said that the ministry of Dr. Tuckerman which we commemorate was a ministry of six years. How impressive is this brevity of service! It is not quantity, but quality, which counts in a man's work. It is not prolongation, but originality and initiative. I was reading the other day the life of Arnold Toynbee, with whose name must always be associated the expansion of the settlement system in this country and in Europe. Arnold Toynbee had but about five years of intellectual leadership. He died when he was less than thirty-one years of age. Yet from his initiative, and his insight into the conditions of his day, dates the whole work of college settlements. It is not time, then, that is to be reckoned in estimating a career.



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## Seventy-fifth Anniversary of the

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The ministry of Jesus was but a meagre three years. The sower goes forth to sow, and the generations gather the harvest.

Observe, secondly, the extremely modern note in the writings of Dr. Tuckerman. He anticipated in the most extraordinary degree all the principles of modern scientific charity. He discussed all the problems which are now confronting the modern world, and offered wise and prophetic answers to them. In 1840, when he died, only 8 per cent. of the population of the United States lived in cities; yet Dr. Tuckerman observed that the problem of the future would be the problem of the city, and that the hope of the future would be met in the redeeming of the cities. I found yesterday in the library of Harvard University a dusty volume, containing sundry ordination sermons, one of which was the ordination sermon by Dr. Tuckerman at the ordination of Frederick T. Gray. It was difficult to believe that this sermon was preached more than sixty years ago. It is a sermon for to-day, with a sense of modern problems and a note of modern interpretation.

"The truth is," says Dr. Tuckerman,—“and the sooner we learn it, the happier it will be for us,—that the poor have but to a very limited extent been blessed through the gospel, because the rich have as yet been but partially blessed through the gospel. And the rich have not been blessed by Christianity, because it has as yet so partially called forth the sympathy of men unto men.” “I have been recently in Europe, and have asked myself: ‘Where are my countrymen looking for their greatness, their strength, their national security and happiness? Is it in new resources and men of wealth? How is our country to be saved from the desolating dominion of a lawless multitude?’ By securing to that multitude that share of national happiness in which they feel they have a stake. The multitude are to be treated as men.” “Great cities are the centres of our corruption, but also the centres of our hope. They were intended to be the instruments of God’s providence.”

Finally, it must be remembered to-day that nearer to Tuckerman’s heart than this economic wisdom was the re-

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## Founding of the Ministry-at-Large

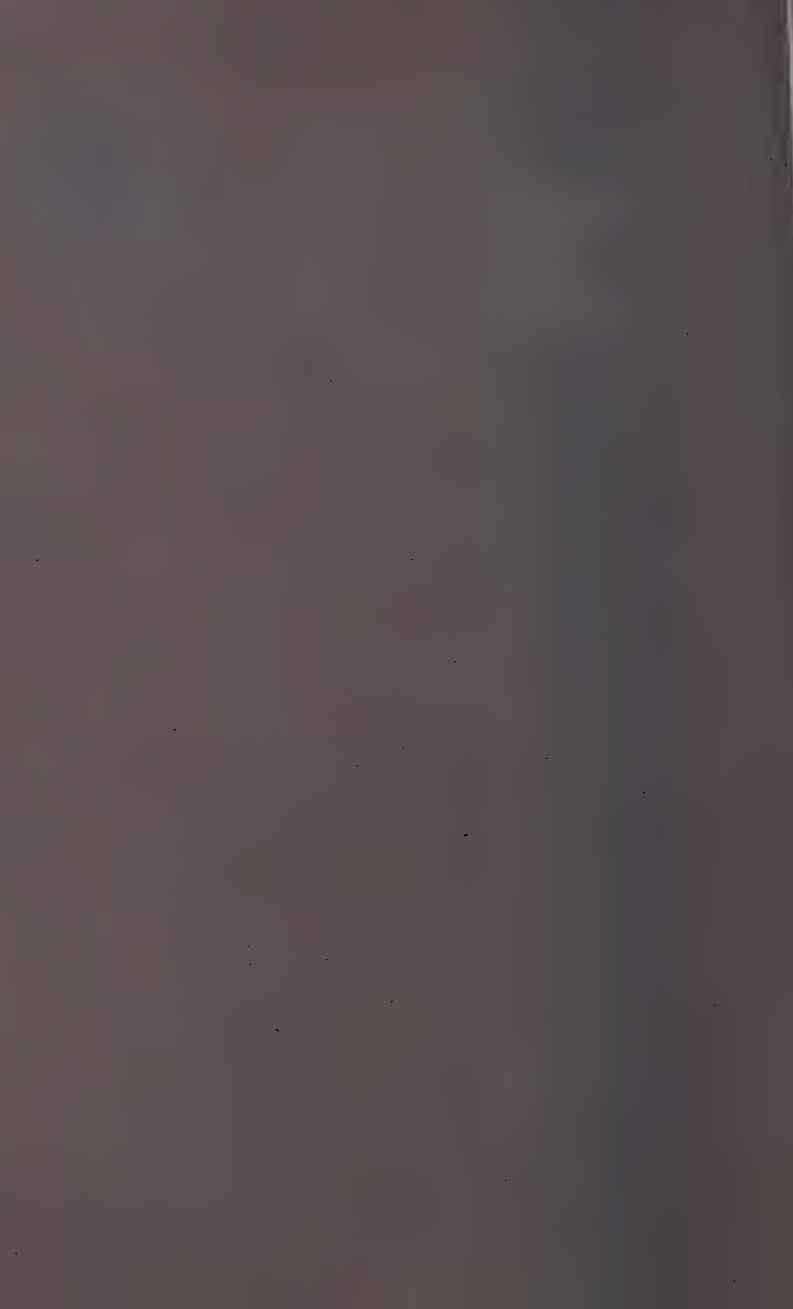
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lation of his philanthropic service to religion. His work was a ministry. In the philanthropic movement of the present time there is much debate about the relation of social service to religious faith. Some people think it imperative to detach the works of philanthropy from the religious life and to secularize the work of charity. Some, on the other hand, regret that philanthropy is so much divorced from religion. I stood a few years ago in one of the Settlement Houses of this city, and a Christian minister, looking about him, said, "This is very fine; but how much better it would be if there were more of Christ to it!" More of Christ than in that beautiful work! How could there have been more of Christ? If Jesus should come again, would he not lay his hand on these men and women, and say, "You are doing it to the least, and you are doing it to me"? What is the relation between philanthropy and faith? It is not an accidental or incidental relation. No one ever saw more clearly than Joseph Tuckerman that the life that has the faith is the life that does the works. Show me your faith without your works, and I will show you my faith by my works. It was to this kind of faith that the life of Tuckerman was dedicated.

We go away from this meeting through all the diverse ways of our city in the electric cars. They draw their power from some power-house where there is generated the force which makes them go. Detach the power from the car, and you sit there waiting. So stands the Church in the midst of this busy world. It is a power-house. It is there that is generated that force which makes the philanthropic enterprise of the time able to move. Detach the Church from such service, and it becomes a wasted force. Detach the service from that worship, and it moves only with the momentum of a faith that is gone. Give yourself in the future as in the past to that Ministry-at-large, and let the power here generated offer itself for the service of the world, and then faith and works prove themselves one, and the power here generated goes singing over all the wires of life, as if it sang, "I am coming that these may have my life, and may have it abundantly."







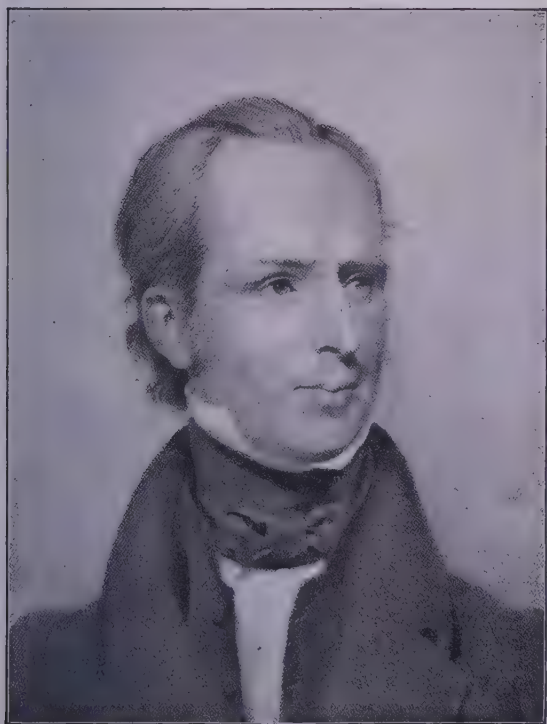
# Annual Report

of the Philanthropic and Mission Work

of the Unitarian Churches of Boston

Incorporated under the title of

## The Benevolent Fraternity of Churches



*Joseph Tuckerman.*

December, 1902

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SIXTY=EIGHTH

ANNUAL REPORT

OF THE

Benevolent Fraternity of Churches

In the City of Boston

WITH THE REPORTS OF THE MINISTERS-AT-LARGE.

PUBLISHED FOR DISTRIBUTION, DECEMBER, 1902.

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BOSTON:  
PRINTED BY J. ALLEN CROSBY,  
1902.



## Executive Committee 1902-03.

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REV. THOMAS VAN NESS . . . . .	<i>President.</i>
REV. PAUL R. FROTHINGHAM . . . . .	<i>Vice-President.</i>
WILLIAM P. FOWLER . . . . .	<i>Treasurer.</i>
REV. F. S. C. WICKS . . . . .	<i>Recording Secretary.</i>
REV. CHARLES W. WENDTE . . . . .	<i>Corresponding Secretary.</i>
REV. HOWARD N. BROWN . . . . .	} <i>Directors.</i>
COURTENAY GUILD . . . . .	
FREDEDICK N. NORTH . . . . .	
REV. EDWARD CUMMINGS . . . . .	
ERNEST JACKSON . . . . .	
SUMNER H. FOSTER . . . . .	
JOHN MASON LITTLE . . . . .	
ARTHUR W. MOORE . . . . .	}
HENRY H. SHERMAN . . . . .	

NOTE.—The Headquarters' office is at the Theodore Parker Memorial. Rev. Charles W. Wendte is in charge, and will respond to calls for information or service. Office hours from 10 to 1 o'clock daily, except Sundays.

## Benevolent Fraternity of Churches.

### HISTORY, AIMS, AND METHODS.

**D**R. JOSEPH TUCKERMAN began his labors as a minister-at-large in Boston, in 1826. He was at first supported by individual contributions. In 1827, his work was taken in charge by the AMERICAN UNITARIAN ASSOCIATION, and regular reports were made to that body. It was found desirable to place this growing work on a different basis, and the Association transferred its supervision to what is now known as the BENEVOLENT FRATERNITY OF CHURCHES, which has carried on the enterprise ever since. This body was founded in 1834 by delegates from the Unitarian churches of Boston and incorporated in 1839. Today it represents the distinct organized work of the Unitarian denomination in Boston, through the several channels of philanthropy, education, worship, and free church privileges. It aims to be in every true sense a Ministry-at-Large. The churches representing the "Fraternity" are situated at widely contrasted localities in the city. In each case the plan is carried out of fitting the activities to that particular region.

A summary of the different methods employed in carrying out its plans would contain nearly everything that comes within the scope of Christian civilization. The Fraternity carries on industrial training, kitchen gardens, gymnasiums, reading rooms, dress-making, and all modern helps to good citizenship. On the other hand, it maintains preaching, Sunday Schools, pastoral relations with the sick and poor, and whatsoever belongs to a living Christian church. It is the "Fraternity's" province to care for the churchless whether rich or poor; and it seeks to provide facilities for the people who are either indifferent to church life and work or have become alienated. In other words it seeks by a flexible and all-around manner to be the Ministry-at-Large of the Unitarian churches of Boston. The means for this wide and varied work are provided by funds which have been steadily growing through bequests since

the "Fraternity's" origin, and also by annual donations from most of the Unitarian churches in the city of Boston. The conduct of its affairs has been so discreet in the past that it has won confidence from all sources. Although under the auspices of the Unitarian churches, it is unsectarian, and aims to instil those truths which lead to character, and to spread those influences that tend to create self-respect, self-support, and genuine religious faith. Some of our best known leaders in religious and moral movements have been associated with this organization, such as Channing, Gannett, Henry Ware, Parkman, Barrett, S. K. Lothrop, Robbins, Starr King, J. F. W. Ware, Henry P. Kidder, Charles Faulkner and Rufus Ellis. Recognizing the claims and opportunities of modern life in a city like Boston, the "Fraternity" while it wishes to preserve all the merits of the past ways of carrying on missionary work, desires at the same time to add thereto new methods and enlarged plans.

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## · Delegate Meetings and Committees.

The Annual Meeting of the Fraternity is on the first Sunday in May, at which time the officers for the year are chosen. The contributions of branches should be paid before the first day of May, when the financial year begins. The other regular meetings are on the second Sunday in October, the second Sunday in December and the second Sunday in March.

The delegates are divided into Committees, serving two months. Each Committee, during its time, visits the various Chapels and Sunday Schools.

## PRESIDENT'S REPORT.

May 1, 1902.

*To the Delegates of the Benevolent Fraternity of Churches, Boston :*

It is difficult in the brief space allotted to the President's report to more than hint at the work accomplished in the last year. Those who desire details must look for them under the full reports of the ministers and superintendents. For the executive committee the season has been a busy and important one. From time to time it has been necessary to give attention to changes at Channing Church ; to renovations and improvements at Parker Memorial, and to the new building, now almost completed, at the corner of Shawmut Avenue and Corning Street (hereafter to be known as the Morgan Memorial). The numerous problems involved in reopening the Parker Memorial as a church, and in fitting the Morgan Memorial to the needs of the present has taken much thought and study, generously given by the sub-committees on these two institutions. In spite of great care, the expenditures have exceeded the income. We feel sure the delegates will concur in thinking that the forward policy inaugurated is a wise one and that the added usefulness given to our chapels far outweighs the few hundred dollars of deficit.

It may be remembered that when the delegates decided to have the Parker Memorial remain at its present site, it was voted to request the executive committee to emphasize two things in the new plan : First, Sunday evening services ; Second, Social benefits especially to the lodging house population in the immediate vicinity. I am glad to say that under the able management of Rev. Mr. Wendte attractive religious services have been held every Sunday night since October. The congregations have greatly fluctuated in size and composition but there is now a nucleus of faithful and interested ones who are present at nearly every service.

Mr. Wendte, and his assistants, Miss Jennison and Mr. Burlingame, have done all possible to create an atmosphere of cheerfulness and sociability. The commodious parlors, provided with books, papers and games, brilliantly lighted every evening, have

extended their welcome to all who might come. The various social occasions have been well attended, and from present indications it is expected that the building will be used more and more by young couples as a cheerful meeting place where in a social way they may entertain their friends.

Especial attention should be called to the new Morgan Memorial. In every respect the building is well fitted for the needs of the community. In it there are three large auditoriums; the lower is to be called the Children's Church; it is fitted up in amphitheatre style and when seated with chairs will hold a large number of children. Above this is what is to be known as Emmons Hall. On the third floor is the main assembly room or church, with gallery, and on the same floor there is a room for kindergarten purposes, and one for a Day Nursery. The Day Nursery soon to open will take children from 7 A.M. to 6 P.M. The children can be brought from homes where the parents need to go away to earn a livelihood, or where there is sickness or distress that warrants. The little ones are to be given dinners, and, if cribs are provided for the purpose, afternoon naps. The furnishing of this room as well as of the kindergarten will be done by outside parties thus relieving the Fraternity of an additional expense.

Owing to unfortunate delays and changes, the Morgan Memorial cannot be opened until the first Sunday in June. I am glad to say that the Methodist denomination is as heartily interested in this work at Morgan Memorial as we are and have duplicated the sum we have voted. In the fullest sense therefore Morgan Memorial may be called a coöperative church.

At the time when Mr. Horton felt compelled to resign the office of Executive Agent, the question of administration became the most prominent one. During his long incumbency Mr. Horton had become so familiar with the Fraternity work, he was so fully trusted by the Executive Committee, that gradually all power came to center in his office. The various heads of Chapels sought his advice and counted upon his long experience to help them in solving their various problems. To lose suddenly this wise guidance, and to be able to lean no longer on Mr. Horton's experience, made delegates and President feel anxious for future results.

It was easily seen that Mr. Wendte, if he desired to make his work at the Theodore Parker Memorial a success, could spare little time for the complex duties and multitudinous details connected with so varied an organization as the Fraternity. The President could not spare the time. How then was the work to be done? Who was to plan, to oversee? To whom were the officers and ministers of the Chapels to go in case they desired to make recommendations or suggest changes?

After careful deliberation it was decided, not without some misgiving as to its practical value, to divide the Executive Committee into sub-committees on Chapels, each of these special committees to acquaint itself as thoroughly as possible with the needs and work of the Chapel under its charge. Further it was decided to allow the head of a Chapel to make, at any time, to the chairman of the sub-committee having the matter in charge, a request for such changes as he might desire. If this request received the endorsement of the chairman, then the matter would receive the attention of the whole Executive Committee. A special meeting was set aside in every month when the Executive Committee should give its attention to some particular chapel. At that meeting the superintendent or minister-in-charge could go over the whole field of his activities and personally champion any policy or improvement he desired.

This new method of administration has worked better than any one of us anticipated. Active business men and busy clergymen have given an amount of time and attention to the Fraternity work which was unknown before, the executive meetings have been well attended, the discussions animated, and a wider circle of interest has resulted. I cannot refrain from especially thanking the sub-committee on Morgan Memorial for the arduous and often vexing duties which they have so conscientiously performed. If the Fraternity possesses in this plant a thoroughly convenient and admirable building, and that, too, at a cost not exceeding fifty thousand dollars, it is because Mr. Courtenay Guild and his assistants oversaw the construction, and by careful supervision kept the expense to within a reasonable limit.

The Church in Roslindale and Christ Church, Dorchester, are not strictly organizations belonging to or connected with the Fra-

ternity. They do, however, represent indirectly the attempt of the Executive Committee in past years to meet the needs of newer Boston, and their ministers report to the head of the Fraternity, and receive such aid from time to time as is within our jurisdiction. It is pleasant, therefore, to report that Roslindale has been able to reduce somewhat its debt to our treasury and to further say that the Executive Committee by lessening the rate of interest has made it easier for minister and people in this coming year to carry forward their activities.

Mr. Solley, in Dorchester, seems greatly encouraged by the outlook, and through his Young People's Religious Union, his Christmas party and Sunday evening services has done much to draw in the young people and make Christ Church a center for those who are without a religious home.

One thing begins to be apparent, and that is that the time has come when our various institutions must become parts of one large coördinated organization. Specialization is the order of the day. The old independent chapel, in no way related to the general work, needs to give way and be replaced by the chapel which is vitally and directly related to the whole system and performs a certain kind of work because its location and the immediate wants of that location clearly point the way of its activities.

In conclusion I think I can say with pardonable pride that what has been done in the past twelve months is not to be excelled by any similar organization in Boston. I wish the facts that go to prove this assertion were more widely known, but a careful perusal of the yearly report will go far to corroborate my statement. May I not ask that you will do what you can to disseminate this information and further try to increase the interest in our common Unitarian philanthropy which is carried on under the honorable name of Benevolent Fraternity of Churches.

THOMAS VAN NESS.



## STATEMENT OF WILLIAM P. FOWLER, TREASURER.

Income and Expenditures of the Benevolent Fraternity of Churches in the  
City of Boston for the Year Ending May 1, 1902.

## INCOME.

Rents . . . . .	\$ 2,527 53
Bank tax rebate . . . . .	34 90
Income from investments . . . . .	10,158 57
Contributions from friends . . . . .	747 05
Contributions from churches . . . . .	5,753 45
Contributions for Morgan Chapel . . . . .	1,494 74
Contributions for Channing Church . . . . .	723 77
Contributions for Parker Memorial . . . . .	947 66
Contributions for Bulfinch Place Church . . . . .	25 00
	<u>\$22,412 67</u>

## EXPENSE.

## PARKER MEMORIAL.

Expenses . . . . .	\$9,278 31	\$9,278 31
Rents received . . . . .	\$1,492 53	
Less taxes . . . . .	286 08	
	<u>\$1,206 45</u>	
Friends . . . . .	947 66	
Appropriated to Boys' Institute of Industry . . . . .	500 00	2,654 11
Net expense . . . . .		<u>\$6,624 20</u>

## NORTH END UNION.

Expenses . . . . .	\$4,750 00	4,750 00
Rents received . . . . .	\$1,000 00	
Rebate on gas bill . . . . .	2 40	1,002 40
Net expense . . . . .		<u>\$3,747 60</u>

## CHANNING CHURCH.

Expenses . . . . .	\$2,949 43	2,949 43
Friends . . . . .	723 77	
Net expense . . . . .		<u>\$2,225 66</u>

## MORGAN MEMORIAL.

Expenses . . . . .	\$3,228 65	3,228 65
Rents received . . . . .	\$25 00	
Friends . . . . .	1,494 74	1,519 74
Net expense . . . . .		<u>\$1,708 91</u>



## BULFINCH-PLACE CHURCH.

Expenses . . . . .	\$4,201 23	4,201 23
Friends . . . . .	25 00	
Net expense . . . . .	<u>\$4,176 23</u>	

## SUNDRIES.

Services on Common . . . . .	\$107 12	
Administrative expenses . . . . .	1,025 00	
Taxes on Parker Memorial . . . . .	286 08	
Printing, postage and stationery . . . . .	214 75	
Desk for Executive Committee . . . . .	17 50	
Expense of Tuckerman Anniversary . . . . .	49 99	
Rent of safe in Union Safe Deposit Vaults . . . . .	30 00	
Union Services at First Church in Roxbury . . . . .	73 00	
Repairing roof of Bulfinch-Place Church . . . . .	69 60	
Resetting curb at Bulfinch-Place Church . . . . .	15 00	
Laying asphalt walk at Bulfinch-Place Church . . . . .	200 00	
Compensation for personal injury received from snow falling from roof of Bulfinch-Place Church . . . . .	800 00	2,890 04
		<u>\$27,297 66</u>

Expenditures . . . . .	\$27,297 66
Income . . . . .	<u>22,412 67</u>
Deficit . . . . .	\$4,884 99

## ACKNOWLEDGMENTS.

## CONTRIBUTIONS AND DONATIONS.

Arlington Street Church . . . . .	\$2,407 02	
King's Chapel . . . . .	1,553 00	
South Congregational Church . . . . .	1,200 00	
Second Church in Boston . . . . .	300 00	
First Church in Boston . . . . .	100 00	
First Parish in Dorchester . . . . .	75 00	
Church of the Disciples . . . . .	50 00	
Hawes Unitarian Church . . . . .	28 43	
First Congregational Society in Jamaica Plain . . . . .	25 00	
First Parish in West Roxbury . . . . .	<u>15 00</u>	\$5,753 45

## FOR PARKER MEMORIAL.

Friends . . . . .	\$595 66	
John C. Haynes . . . . .	150 00	
Eugene A. Gilmore . . . . .	10 00	
Mary B. and Ella C. Cummings . . . . .	25 00	
Anna M. and Susan A. Whiting . . . . .	50 00	
Parker Memorial Science Class . . . . .	10 00	
Sunday School, Church of Disciples . . . . .	10 00	
Lexington Unitarian Church Sunday School . . . . .	64 00	
Mrs. Jaynes' class, West Newton Sunday School . . . . .	8 00	
Woman's Alliance of West Newton Unitarian Church . . . . .	<u>25 00</u>	947 66

## FOR MORGAN MEMORIAL.

Methodist Denomination . . . . .	\$1400 00	
Return premium on insurance policies . . . . .	<u>94 74</u>	1,494 74

## FOR MORGAN MEMORIAL BUILDING FUND.

King's Chapel . . . . .	110 00	
Henrietta G. Fitz . . . . .	500 00	
Jane N. Grew . . . . .	100 00	
Jane N. Morgan . . . . .	<u>500 00</u>	1,210 00

## FOR CHANNING CHURCH.

Friends . . . . .	\$687 47	
John J. May . . . . .	<u>36 30</u>	723 77

## FOR BULFINCH-PLACE CHURCH.

King's Chapel . . . . .	\$25 00	25 00
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## FRIENDS.

Mrs. Otis Norcross . . . . .	\$100 00	
Grenville H. Norcross . . . . .	100 00	
W. H. P. Robbins . . . . .	20 00	
J. Randolph Coolidge . . . . .	25 00	
Estate of Martha Clapp . . . . .	500 00	
Estate of Samuel E. Sawyer . . . . .	153 53	
Estate of Ann Dowse Williams . . . . .	500 00	
Unitarian Sunday School, Harvard, Mass. . . . .	<u>2 05</u>	1,400 58

BOSTON, May 3, 1902.

I have examined the accounts of Mr. William P. Fowler, Treasurer of the Benevolent Fraternity of Churches in the City of Boston, showing the amounts expended and vouchers received therefor, together with the special and general investments, verifying the securities and the amount of cash on hand, and have found them correct.

GEO. S. CHASE.

## BULFINCH-PLACE CHURCH.

*Bulfinch Place, near Bowdoin Square.*

In charge REV. CHRISTOPHER R. ELIOT, Residence, 2 West Cedar St.  
Assistants, MISS E. L. JONES, and MISS K. R. STOKES, address at the Church.

Two or three questions may well be asked as to our present work at the Bulfinch-Place Church.

1. How many people do you reach, directly and indirectly?
2. Who are these people, as to residence and social condition?
3. What do they contribute toward the finances or activities of the Church?
4. What methods are now in use to meet their needs or to increase their numbers?

1. In reply to the first of these questions, which relates to the number of people reached, directly or indirectly, I would give the following statistics:

Number of families closely connected with the Church,	224
Number of individuals thus represented, . . . . .	450
Number of families visited but not closely connected, . . . . .	200
Number of individuals thus represented (approximate), . . . . .	600
Number of teachers and pupils in Sunday School, . . . . .	189
Number of officers and teachers, . . . . .	30

Of the 224 families above mentioned, 112 reside in the city proper. If Charlestown, Cambridge and Somerville were to be included, each being within a twenty or twenty-five minutes' ride, this number would be increased by 43, making 155 in all. Of the 450 individuals represented by the 224 families, 215 reside in the city proper, to which number 94 would be added for Charlestown, Cambridge and Somerville, making 309. Of the 189 in the Sunday School, 108 belong to the city proper. Of the 200 families visited but not closely connected, practically all live in the West End.

In regard to these statistics, it should be said that a large number of the families comprise only one or two individuals. The figures given do not include a considerable number of persons with whom we simply come in touch for a few days but often



BULFINCH-PLACE CHURCH.



serve very materially—as for example certain applicants for charitable aid or for the professional services of the minister. Neither does it include the children of the summer playroom of whom there were last year about 150.

The number of special services attended during the year, April to April, has been as follows: Funerals, 36; weddings, 16. The number of calls made by the minister and his two assistants cannot be given from actual records but are estimated at between three and four thousand.

2. In reply to the second question as to who these people are, their residences and social condition, I can only speak in general terms. They are, with scarcely any exceptions, Americans. Many of them are the children or grandchildren of those who belonged to the Chapel years ago. Most of these reside in the suburbs, keeping up their connection with the Chapel because of their friendship and interest in the work. It is from among these that our best workers are drawn and upon these we depend chiefly for financial aid. They constitute the more prosperous part of our congregation.

It is impossible, however, to draw geographical lines. There are some who live in the city who would answer to the above description and a number who live out of the city who would not. Only in a general way can we describe those who live in the outlying districts as the older and more prosperous families, and those in the city proper as the newer and less prosperous. We do all we can to erase such lines of distinction as “richer and poorer” and we succeed well in our efforts. To the success of such a Church as ours, where all sorts and conditions of men are to be welcomed, it is essential that there should be a considerable body of those who are well educated and at least moderately successful. It is equally important that there should be many to whom life is a struggle and who sometimes need the helping hand. But it is even more essential that there should be no lines of conscious division between the two. There are no such lines with us, partly because the differences after all are not great—even the more prosperous being in very moderate circumstances, and even the poorest having self-respect.

3. Now what do these people contribute toward the support of the Church? It is a pleasure to answer this question.

The annual contribution of money, collected by the envelope system, amounts to \$750, and pays for coal, gas, organist, music, inside repairs, and more than half of the sexton's salary. Every other year the Women's Alliance has held a fair and out of its proceeds has done many helpful things for the Church as well as for the Unitarian cause outside. Altogether, the Alliance has raised, since it was organized in 1895, \$1700, and of this nearly one half has been given toward our own church improvements and expenses. At other times within the past few years, sums amounting to \$150 have been raised for renovating the Sunday School rooms and halls.

This does not include certain special gifts from outsiders with which new chandeliers for the parlors, china, dumb waiter, etc., were purchased. Neither does it take into account the smaller sums raised every year by the Lend-a-Hand and other clubs for the Flower Mission work (\$10), Thanksgiving and Christmas gifts, and the special work of the clubs themselves. At Christmas about \$100 is raised by the teachers for the Christmas Festival, and the Sunday School contributes in the course of the year about \$40 to the Children's Mission.

In addition to this financial aid, our people give generously of their time and strength. Of the 30 Sunday School officers and teachers, 22, not including the minister and his assistants, are from our own number. For the volunteer choir, church officers and committees, Guild, Women's Alliance and entertainment workers, we depend of course upon our own people. It is the policy of the ministers to enlist everyone as quickly as possible in some part of the Church work and to make them in some degree responsible for its ministry of service.

4. Finally, if it is asked what methods we have been employing to meet the needs of the people or to increase their numbers, we make answer as in previous reports: First, the regular services of the Church and Sunday School and the Winkley Guild.

Second, the Women's Alliance, the Eliot Circle, the Thursday evening religious meetings, and the various clubs for men, women, boys and girls.

Third, socials and entertainments, including the Harvest and Christmas Festivals, the Old Ladies' Party, the New Year's Reception, the Alliance Fair (biennial), and Anniversary Week Hospitality, the Guild Rally and various club anniversaries.

Fourth, the Summer Playroom (July and August), the Flower and Fruit Mission (June to October), Summer Outings for children and adults, for which special funds are available.

Fifth, friendly visiting and the benevolent work of a ministry-at-large, for which the Tuckerman Circle supplies most of the money.

If it is asked, "why do you not do more institutional work, as industrial classes, popular lectures, etc.?" the answer is, lack of funds and the proper equipment for such work; but also the strong feeling that the chief need of our neighborhood is that of a social and religious ministry.

To this latter service we have devoted ourselves. Had we the parish house or modern church we dream of, and the necessary funds, much more of the other kind of work might be undertaken.

I cannot close without emphasizing the fact that we *are* reaching the people to whom the ministry-at-large is a blessing—the lonely, the unfortunate, the unhappy, especially those, young or old, who need a wise word of counsel and a helping hand—given not as charity, but as an act of pure friendship.

The time has arrived, in the judgment of the minister at least, when a forward movement must be inaugurated, to assure the success of the Bulfinch Place Church for the next twenty or thirty years. Precisely the direction of this movement is the problem. It must be carefully worked out. It may mean a new church in a more open and attractive situation, with a parish house equipped for social service along modern lines. It certainly means the expenditure of a larger sum of money to make the services and other activities of the Church more attractive.

CHRISTOPHER R. ELIOT.





## PARKER MEMORIAL.

In charge REV. CHARLES W. WENDTE, 11 Appleton Street.

Assistants, MISS ANNE JENNISON, HOWARD B. BURLINGAME, F. W. WOODELL,  
WEBB C. MAGLATHLIN.

The future of the Parker Memorial, a problem which for some time had exercised the minds of the officers and delegates of the Benevolent Fraternity, was eventually, and it is to be hoped happily, decided in the spring of 1901. As the result of careful conference it was resolved to entirely renovate and in part reconstruct the building, thus fitting it for larger usefulness; to resume as soon as possible Sunday and week-day activities in all departments, to place them under competent leadership, and by a sufficient grant of money, extending over a minimum term of three years, to assure the adequate support and continuity of the enterprise.

It was also decided to remove the Fraternity's office from its somewhat hidden and cramped quarters in the Unitarian Building on Beacon Street to the Parker Memorial, where public attention could more easily be called to its existence and work.

Rev. Charles W. Wendte was invited to become the minister-at-large and superintendent of the Parker Memorial, and to act also as corresponding secretary and representative of the Benevolent Fraternity, with office hours from 10 A.M. to 1 P.M.

#### RENOVATION.

With the arrival of the new leader on August 1st, 1901, the work of renovation was begun in earnest. New electric lighting in the halls and gymnasium, new plumbing and roofing, new opera chairs, new platforms, stairways and choir-gallery, new storm-doors, cellar-gratings, book-racks, signs and carpets, etc., were added. The three parlors were reconstructed so as to be thrown together into one commodious apartment for social purposes when required. In these and other ways, and at an expense of over \$4000, the building was altered with remarkable advantage to its appearance and usefulness. It was therefore with pride and thankfulness that on Sunday evening, October 6th, the repairs having been completed, the entire edifice was thrown open to the inspection of friends and the general public.

#### AIMS AND METHODS.

The first question to be solved by the new administration was the nature of the constituency which was to be sought after and the lines of work to be undertaken.

For some years the institution had been devoted mainly to child-work, finding its constituency almost exclusively among the Jewish population of the neighborhood. As these children were already amply provided for by the public schools and various philanthropies in the district, such as Hale House, Lincoln House, etc., planned and equipped especially for their need, it was thought wisest not to attempt any longer to duplicate or compete with these agencies, but to lay the emphasis of endeavor on the adult population, and especially the young men and women, who occupy the lodging houses and homes of the district. Occupied all day as clerks, apprentices, salesmen, seamstresses, etc., with small incomes, little leisure, and few personal and social resources, it was hoped that the Parker Memorial might become to such a congenial place of resort, with social, educational, recreative and

religious opportunities of which many of these young people would be glad to avail themselves. In pursuance with this purpose the Parker Memorial has been kept open every week-day from 9 A.M. to 10 P.M., with one or more of the staff in attendance. The commodious parlors, comfortably and handsomely furnished, provided with books, papers and games, brilliantly lighted every evening, have extended their welcome to all who might come. Everybody was to be made to feel that the new departure was a permanent one, and that we were in this work because we believed in it and loved it.

#### RESULTS AND PROSPECTS.

In this respect we have been measureably successful. A great many people have attended our meetings and social occasions. Latterly we have estimated that at least eleven or twelve hundred was the weekly attendance on Parker Memorial gatherings, with perhaps six or seven hundred more at the meetings of the various friendly organizations to whom we have granted the use of our auditoriums. The general social use of our parlors has not been as extended as we hoped, though not a few have found them a home-like evening resort. It is evident that to attract young people, something more is needed than a handsome room and kind welcome. They must be interested and occupied after they enter it, and if they have not resources within themselves to make the time pass pleasantly and profitably, others with larger endowment must direct their play and study. Realizing this, we have set on foot various undertakings, a Young People's Club in particular, with gratifying results.

#### SUNDAY EVENING SERVICES.

The Sunday evening services consist of chorus and congregational song, a brief response and service, prayer and scripture reading, a collection, and a sermon or lecture by the minister. At the beginning both minister and congregation were almost entire strangers to each other. There was no nucleus of membership existing around which new additions could be gathered. It was all an experiment, the more difficult on account of previous failures. We do not claim to have been very successful, either in point of attendance or in the impression made. Many who came

were not interested sufficiently to come again. The rivalry offered by other attractive church services at the South End, even though it be a legitimate and generous competition, tends to reduce the size of our audiences. By indulging in more sensational methods, a larger number of hearers might be attracted, but we cannot do this without losing our self-respect, offending the better elements of our congregation, and, as we firmly believe, harming both the spirits of our hearers and the permanent interests of our movement. There is something vulgar and irreligious in this appeal to numbers as the touchstone of church success. Therefore our chief concern has been concerning the quality of our work. The quantity of it must be largely a matter of time and continuous endeavor.

We are glad to note that there has already been gathered during the past seven months a nucleus of interested and faithful ones who are present at nearly every service and social occasion. They are increasingly ready to render such help as may be required of them. It will be our aim to confirm such loyalty, and seek to organize it into brotherly and sisterly relationships. The minister's discourses, delivered with or without notes, have been on fundamental theological and practical topics. Seven lectures, copiously illustrated with the stereopticon, were given. Five of them were on "Art in the Service of Religion," viz.:

1. The Religion and Monuments of Egypt.
2. The Shrines and Statues of Greece.
3. Early Christian Art from the Catacombs to the Cathedrals.
4. Romanesque and Gothic Architecture.
5. The Great Revival; Michael Angelo, Raphael and their Contemporaries.

The festivals of Christmas and Easter were observed with special exercises, the chorus being augmented with soloists and a small orchestra. Much religious literature has been distributed. The publication of an occasional sermon has been begun under the general title of the Parker Memorial Pulpit.

A unique feature of our Sunday work has been the social reunion in the parlors which latterly has been held after every service. The handsome and brilliantly lighted rooms have been filled, not infrequently crowded. Sometimes a brief address has been made by the minister, conversation encouraged, musical selections

rendered, or a cup of cocoa or tea tendered to the company.

The educational work of the year has been varied and valuable. Beginning November 20th a weekly lecture, concert, or other entertainment has been given in Fraternity Hall. Season tickets were issued to all who applied. The attendance has been gratifyingly large, except on one stormy night, never less than 100, and for the past four months ranging from 250 to 350 persons.

#### CLASSES.

Regular evening classes have been maintained during the past season as follows:

Millinery, 28 pupils in 2 classes; teachers, Misses Anna E. Groves and Adelia A. Wiggin.

Dressmaking, 27 pupils in 2 classes; teacher, Mrs. E. J. Ellis.

Wood Carving and Modelling, 8 pupils in class; teacher, George W. Nolan.

Gymnastics for Young Women, 26 in class; teacher, Miss Elizabeth E. Tyler.

Chorus choir meets Friday evenings.

#### READING ROOM.

Under the head of education should be noted one of the most important achievements of the year, the institution of a Reading Room and Branch of the Free Public Library of the city of Boston in our building. For some years this had been desired. Our warm thanks are due to the Benevolent Fraternity of Churches which generously agreed to forego the rental of the west store in the Parker Memorial Building, and to bear the expense, over \$500, of fitting it for public uses. The Parker Memorial has also loaned the Library over 500 books, and has secured a number of periodicals and newspapers for the new reading room, which was opened March 31st, 1902.

#### SOCIAL OCCASIONS.

Two social occasions of great interest in our year's work were the reception to Rev. Edward A. Horton, and that to the lady vice-presidents of the Theodore Parker Fraternity.

The reception to Mr. Horton on December 5th was tendered by the Benevolent Fraternity of Churches in recognition of his

twenty-one years of service as delegate, president and executive secretary of that organization. It was held in the parlors and lower hall, and was an exceedingly brilliant and happy affair. Addresses were made by Gen. W. W. Blackmar and Revs. Thomas Van Ness, C. W. Wendte, and the guest of the evening.

The reception to Mrs. Ednah D. Cheney, Julia Ward Howe and Mary A. Livermore, the honorary lady vice-presidents of the Theodore Parker Fraternity, was also held in the parlors and lower hall, and again a large and brilliant company was in attendance. The reception committee consisted of Mrs. Edwin D. Mead, Miss Alice Stone Blackwell, Mrs. P. R. Frothingham, Mrs. Charles W. Wendte, Mrs. Christopher Eliot, and Mrs. Kate Gannett Wells. Committees of the Parker Memorial attended to the elaborate decoration of the rooms with flags and greens and served refreshments.

On Thanksgiving Day the annual dinner was held in the gymnasium. About 65 persons, mostly connected with the Parker Memorial, were served by a committee of ladies and gentlemen from the South Congregational, Church of the Disciples, and the Second Church, under the able superintendence of Miss Flora M. Whipple. The President's Proclamation was read, addresses made by Revs. Van Ness, Cummings, Wendte and others, the story of the Pilgrims retold by Mr. Burlingame, and songs of Auld Lang Syne sung to the accompaniment of an orchestra of young people, under Mr. Woodell's leadership. Some fifteen families were also remembered in the distribution of good things. Our grateful returns should be made to the Unitarian churches at Arlington, Belmont, Bolton, Brewster, Brookfield, Canton, Concord, Danvers, Lancaster, Leominster, Littleton, Northboro, Randolph and Sandwich, who sent us supplies and money for this festival.

#### CLUBS AND SOCIETIES.

The Mothers' Club, organized by Miss Alice L. Higgins in 1894, has had a successful year under the guidance of Miss Flora M. Whipple and Miss Jenison. It has a membership of 33, with an average weekly attendance of 19. The mothers come to the parlors every Tuesday evening "to have a good time," some of them having no other outing during the week than this. Light refreshment is always served, and friends from the churches and else-



where gladly give their best in music and reading to entertain them. The members of the club themselves often take part. Arlington Street Church provided a series of interesting talks on domestic hygiene, etc., by an expert. There has been a christening and a New Year's party, rollicking games and even dancing have been engaged in, where the mothers became children again. The membership comprises various nationalities and persons of Protestant, Roman Catholic and Jewish faith.

The formation of a Boys' Club was taken in hand by Mr. Burlingame in January last, and met with a quick response on the part of the youth of the neighborhood. The number admitted speedily ran up to 68 and proved beyond our capacity to handle in a satisfactory manner. A teacher in gymnastics from the Y. M. C. U. was engaged to instruct them in athletics, every Saturday afternoon the warm shower baths were in requisition, a library of books and a reading room, with nineteen juvenile magazines and papers were at their disposal, besides many games. The rooms were open to them four afternoons in the week after school hours and two evenings till 8.30 o'clock. Once a month an illustrated talk or other entertainment was given them, ending with a feast of ice cream and cake. A musical play, written for them, was rehearsed and given by some twenty of their number, and about \$25 thereby cleared. It is a characteristic of this club that it consists entirely of youth of American parentage. Their ages range from 8 to 14.

The latest born child of the Parker Memorial is its Young People's Club, organized on February 17. It is an attempt to coördinate both sexes in a society for social enjoyment and self-improvement. It has sections for social recreation, music and the drama; photography and art; philanthropy and intellectual and moral culture. At some of its meetings addresses and lectures have been given, while on other evenings there have been whist, music, sociability, dancing, etc. Some thirty young people have joined the club.

#### HOSPITALITIES.

As usual the building has been in large use by affiliated societies and philanthropies to whom we have granted without remun-

eration the use of its various rooms. Among those who have enjoyed our hospitality are the Parker Memorial Science Class; Sphinx Club; Martha and Mary Club; Boston Flower and Fruit Mission; Boston Public Library; Kindergarten Training School; Eastern Kindergarten Association; Mass. Association of Working Girls' Clubs; South End House; Hale House; Dorothea Dix House; Conference about Boys; William Wells Brown Testimonial Committee; Molinero School; Free Religious Association.

We look back upon the year with encouragement. Conscious of many failures we yet note an advance in nearly every department, hence we have new heart to go on in faith and hope, and the prayer that the coming months may bring us new opportunities for service, and strength equal to our opportunity.





## NORTH END UNION.

In charge SAMUEL F. HUBBARD, 20 Parmenter Street.

Assistants, MISS FLORENCE N. BARKER, HORACE L. CHANNELL.

The question is sometimes asked, "Do you see that you are doing any good in the work of the North End Union?"

It is a fair question but the answer is not so readily give, if it is to be supported by evidence. One wonders what would be the replies if this same question were put to the clergy of Boston. How far would they be able to show by conclusive evidence that the moral and civic life of the community is better, by so much, because of their efforts?

It is, in fact, impossible to give definite statements, as to the value of the work of the North End Union, which aims to be preventive rather than reformative. The character of the work will appear by consulting the full list of classes, clubs, and other activities of the Union given at the close of this Report.

One of the objects of the Union, as stated ten years ago, was to make "a social home for young men." The Union has two classes of membership, a junior, for boys from 13 to 15 years of age, and a senior membership for those of 15 years of age and upwards.

The common meeting room for all members is the "office and game-room" which is about fifteen feet square. In this room the boy element is most in evidence. Two boys cannot occupy the same chair, which is about the proportion of attendance to accommodations, with any degree of comfort—to the one in charge. The surplus strays into the library adjoining, not with the immediate purpose of reading, but as a relief from the congestion, and the rule, "No talking in the library," is reversed. This shifting, restless group does not provide the atmosphere which the same class of boys desire when they are grown older and have reached the age of young men.

It has been one of the constant regrets of the Union that it has not been able to retain, in any numbers, its members much beyond their seventeenth year, a time when direction and help would be of most service. The reason of this dropping off is not far to seek. The young man has little or nothing in common with the boy. He is beginning to see the world in its larger aspects and to realize that he is a part of it.

If he is to be retained in the Union he must have a place where the boy is not admitted, and opportunities must be provided in keeping with his desires. These facilities cannot be obtained except at a large expenditure of money. The attention of the Benevolent Fraternity of Churches is not called to this imperative need with the expectation of immediate relief, but with the hope that ways and means may, in time, be devised of accomplishing results so much to be desired.

#### MINISTRY-AT-LARGE.

Miss Barker, through her work with the children, has come into most natural relations with their home life, and, in consequence, has learned much of the difficulties and hardships of many of the parents. With her warm, generous impulses, tempered by wisdom born of experience, she is able, through suggestions and sometimes through material assistance, to lift the clouds that have dropped upon them and allow the sunshine of hope to shine once more. Our sincere thanks are due to the Tuckerman Circle for their generous contributions which provide the means essential to this work.

## TRADE SCHOOLS.

Although the Fraternity is not called upon to bear any part of the expenses of the two trade schools of the Union, and though these schools are considered as incidental to the main work of the Union nevertheless they are of great importance. These trade schools are the larger expression of the various minor industrial classes maintained.

They serve to provide that object lesson to the community which is essential to the general acceptance of the belief that trade training is just as necessary as professional training.

That the opportunity afforded by the Plumbing School is appreciated is evidenced by the fact that two of the pupils were obliged to travel fifty miles and one more than sixty miles every evening they attended school. This appreciation is shared by the other pupils who, with one exception, lived several miles away from the North End. The close application which the school demands and the heroic efforts made to get what the school offers are as truly educational as the academic work of colleges.

The recognition of the educational value of manual training has been rapidly growing.

President Henry S. Pritchett, of the Massachusetts Institute of Technology, in one of his lectures,\* gave his unqualified endorsement of the necessity of including industrial training in any general scheme of education.

The School of Printing promises to lend itself to a more thorough working out of methods of industrial instruction, because of the earnest thought which its board of supervisors, all practical men, are giving to it, and the real interest shown by employers who have boys in the school.

## BASKET MAKING.

A class in basket making, such as waste baskets, hampers, wood baskets, etc., was opened this year under the direction of a practical workman. The opportunity which the class offered was eagerly sought and it was easy to maintain a high average of attendance because of the interest in the work.

## CLUBS.

The success of club work largely depends upon the supervisor. It is useless to expect that clubs can ever achieve much under

\*Published in The Technology Review for March.

their own direction. They, like all other organizations, require a leader. One club was broken up for the want of such a leader, and another suffered from the continued absence of its supervisor on account of illness. The other clubs have been doing good work.

#### KITCHENGARDEN.

At the opening of the Kitchengarden class last fall the girls who were pupils the previous year presented themselves with the expectation of continuing their work, but it was thought fairer, in view of the claims of other new applicants, to allow the old pupils, after some review work, to graduate and yield their places to others. A diploma or certificate of attendance was given them. Subsequently two classes, of an hour each, were formed from new pupils.

#### SATURDAY MORNING SEWING CLASS.

This class has been unusually large this year having 190 on the roll and an average attendance of over 150. A competent head instructor, with salary, has been employed. Miss Barnes, Miss Curtis, Miss Blake and Miss Bibbey had general charge, as in previous years, assisted by twenty volunteer teachers.

#### ILLUSTRATED LECTURES.

Ten illustrated lectures, beginning December 7, have been given. The value of the course is indicated by the speakers and subjects: "Evolution of the Electric Light," J. C. Packard; "A Glimpse of Porto Rico," Leonard Metcalf; "Yellowstone Park," Arthur K. Peck; "Picturesque England," Rev. C. W. Wendte; "Hawaii: Its Scenery and People," Prof. George H. Barton; "Storm Warriors of the U. S. Life Saving Service," Lieut. Worth G. Ross; "Great Little Holland," Albert E. Fowler; "In the Woods with an Indian," Wm. L. Underwood; "Some Important Buildings (and incidents) in European Capitals," Rev. Thomas Van Ness; "The Rhineland: From the Alps to the Sea," J. Frederick Hopkins.

#### DRESSMAKING.

The several dressmaking classes have been large and the instruction has been given by paid teachers. The practice of buying

materials for the pupils and allowing them to pay on installments has been continued, a favor much appreciated.

#### AN ACKNOWLEDGMENT.

An acknowledgment is made, with sincere thanks, to the many friends who, through their earnest efforts, have contributed so largely to the work of the Union.

The North End Union has suffered this year a severe loss in the death of Mr. James W. Tufts, which occurred at Pinehurst, N. C., February 2, 1902. Mr. Tufts was made a Director of the Union April 2, 1893.

The following resolutions were adopted by the Directors of the Union:

"In the death of Mr. James W. Tufts the North End Union suffers a severe loss. He was at all times, for many years, its loyal friend, active supporter and generous benefactor."

"Mr. Tufts was a Director of the Union who brought to its consultations an unselfish purpose. His aim was two-fold, the enrichment of its working equipment, and the increase of the coöperative spirit on the part of its members."

"He was liberal, yet wise; earnest, but thoughtful; broad, though at the same time concentrated. His plans had a comprehensiveness which carried their outlook and effects over long lines. Through his personal efforts the North End Union building was reconstructed in 1894, and through his generous contributions of money, and what was better, the giving of himself, he made possible the several trade schools of the Union."

SAMUEL F. HUBBARD.





CHANNING CHURCH.

## CHANNING CHURCH.

*Cottage Street, near Dorchester Avenue, Dorchester.*

In charge REV. HENRY HALLAM SAUNDERSON, 6 Thacher Road, Dorchester.

*To the Executive Committee of the Benovolent Fraternity of Churches:  
Gentlemen:*

It is with pleasure I make the second annual report.

During the year we have seen many of our cherished plans accomplished and some things which seemed far off have been already realized.

We have had a year of organization and on the pattern of the four great lines on which Unitarian churches are formed, our organization has been given shape.

- 1st. The Parish.
- 2d. The Women's Alliance.
- 3d. The Young People's Religious Union.
- 4th. The Sunday School.

**THE PARISH.** During the year 1900-01, when the congregation was first gathered, some workers were given definite things to do, thus was formed the first working body. Last October a covenant was adopted, the famous Scrooby Covenant, copied for us by Edward Everett Hale. It is a pledge of faithful coöperation in the work we are doing: "As the Lord's free people we unite ourselves into a church estate, in the fellowship of the gospel, to walk in all His ways made known or to be made known to us, according to our best endeavors." To this covenant a number of names have been signed and new names are being added. At the annual meeting in April there was a good attendance, the reports of the past year and the plans for the coming year were discussed with enthusiasm. The election of officers and parish committee was held, and the parish voted unanimously to undertake to raise one thousand dollars for general expenses during the coming year. By contributions for these two years to the American Unitarian Association, this church comes into membership in the association.

**THE WOMEN'S ALLIANCE.** Organized in October the Alliance has had a successful winter of work. It is a regularly constituted branch of the National Alliance. By its organization it is adapted



to the management of all activities of the women of the church, whether literary, social or religious. It gave a parish reception in November, gave largely to the Christmas celebration for the children of the parish, and managed a decidedly successful fair.

THE YOUNG PEOPLE'S RELIGIOUS UNION. The young people are a potent factor in the church life. They work in the Sunday School, take part in the serving of the monthly suppers of the Alliance, and in the giving of other entertainments, and help in many other ways. Their activities have now taken form in their own organization, and they will come immediately into membership in the National Young People's Religious Union.

THE SUNDAY SCHOOL. Wise men said, when the plans were drawn for the building, and a Sunday School room was provided, that if in five years the school membership should reach one hundred, it would be a great success. The school has already gone beyond that mark, and has had to be divided. But the division was turned from a disadvantage to an opportunity by seizing it as the time for the establishment of a kindergarten class under a thoroughly competent teacher. The whole primary department was removed to the basement and has its own opening exercises, and its class work, with four teachers. There are over forty members in that department. In addition, the intermediate and advanced departments (meeting separately from the primary) have nearly a hundred additional members. The Sunday School is a member of the national Unitarian Sunday School Society.

A few words now about some local features. The Channing chorus meets every Monday evening for instruction in singing, with a competent director. A small fee is paid by the members. Already it has raised the standard of congregational singing in the morning church service, and it has been a decided help in the Sunday School. The Channing League is a men's Unitarian Club which aims, by occasional suppers together, to promote co-operation and sociability among the men.

There are four occasions which deserve special emphasis: the Flower service in June, the anniversary of the gathering of the congregation the first Sunday in October, the Christmas service, and the Easter service. At these meetings the Sunday School

joined with the congregation. The church has been crowded on each of these Sundays.

In conclusion it should be said that the whole church life centers around the Sunday morning service. Congregations have been good, and the spirit of sociability has increased. The church has been the cause of many happy friendships. The Sunday morning service promotes comradeship and neighborliness. Even the very words that are made prominent suggest the spirit of "all together." Notice how the words Covenant, Alliance, Union, League, all emphasize the spirit of coöperation and good will. This is the dominant note. With so strong a body of people working together with unanimity for one common cause, large things will surely be accomplished.

Yours faithfully,

HENRY HALLAM SAUNDERSON.



MEN'S SPA AND AMUSEMENT ROOM.

## SUPPLEMENT.

November 1st.

During the past summer we sent a score of very needy children to a farm near Exeter, N. H. We were able to provide shorter vacations for several others, also a large number of picnic parties among our people. Two of our picnic parties numbered over 300 each.

We moved into our new building on June 8th. We have since been getting it into a completed condition for work. We have now nearly all our departments organized. This has involved an immense amount of the hardest work during the months when other churches are closed, but we have been more than repaid by the flourishing condition in which we find the work today. The following summary will indicate what is going on:

## EVERY WEEK DAY.

The Day Nursery opens at seven o'clock and closes about six. The children are brought from homes where the parents must go away to earn a livelihood or where there is sickness or distress that warrants us taking care of the babies for the day. The average attendance the last year was 26. After dinner the children are given naps in the nicest of cribs. The cribs are the gift of the Newtonville M. E. young people.

The Kindergarten opens at nine o'clock. These children cannot attend the public kindergartens, or they have been overlooked or not desired by them. Our kindergarten opens a few weeks after the public kindergartens and we gather them in. It is ably conducted and marvelous results come from the material dealt with. It is a mission of love on the part of Miss M. A. Wright, the devoted superintendent.

The Coöperative Stores and Industries open at nine o'clock and continue till five.

Clothing. In one store, 27A Corning Street, new and second hand garments for men, women, and children are made, repaired and offered for sale. The money received from sales usually pays for the labor, materials and expenses. A note from a missionary who is conversant with the needs of the purchaser will insure the most destitute of a needed article quicker than one who may be

To all public meetings at Morgan Memorial every seat is free. No distinctions are made as to clothes, color, cash or character. All who behave themselves are heartily welcome.

A few closing words in reference to financial support:

Morgan Memorial is almost entirely dependent for its running expenses upon the annual appropriation made by the Fraternity (\$2500 for the year 1902-3) and a duplicate amount voted by the Church Extension Society of the Methodist Episcopal Church. The balance is made up from the contributions of the people who attend and a few outside friends. The new building has brought with it a need for a much larger sum than is now received. So large and varied a plant requires seats, chairs, tables, books, almost everything which goes to make such a building useful and convenient.

At the present time we could be helped by individual givers who would select some one thing in the Kindergarten, Gymnasium, Day Nursery, or Children's Church, which is needed, and give that as a Christmas or New Year's gift. Above all other things a good pipe organ is needed in the main auditorium. It would be a most worthy act, and one which would be greatly appreciated by the workers of the Morgan Memorial if such an organ could be presented to the Fraternity within this first year. Will not some one reading these lines be the generous donor?

EDGAR J. HELMS.





Sixty-Ninth

# Annual Report

of the Philanthropic and Mission Work

of the Unitarian Churches of Boston

as incorporated under the title of

# The Benevolent Fraternity of Churches

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December 1903



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SIXTY=NINTH  
ANNUAL REPORT

OF THE

Benevolent Fraternity of Churches

In the City of Boston

WITH THE REPORTS OF THE MINISTERS-AT-LARGE

PUBLISHED FOR DISTRIBUTION, NOVEMBER, 1903.

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BOSTON:  
PRINTED BY J. ALLEN CROSBY,  
1903.

churches of Boston. The means for this wide and varied work are provided by funds which have been steadily growing through bequests since the "Fraternity's" origin, and also by annual donations from most of the Unitarian churches in the city of Boston. The conduct of its affairs has been so discreet in the past that it has won confidence from all sources. Although under the auspices of the Unitarian churches, it is unsectarian, and aims to instil those truths which lead to character, and to spread those influences that tend to create self-respect, self-support, and genuine religious faith. Some of our best known leaders in religious and moral movements have been associated with this organization, such as Channing, Gannett, Henry Ware, Parkman, Barrett, S. K. Lothrop, Robbins, Starr King, J. F. W. Ware, Henry P. Kidder, Charles Faulkner and Rufus Ellis. Recognizing the claims and opportunities of modern life in a city like Boston, the "Fraternity" while it wishes to preserve all the merits of the past ways of carrying on missionary work, desires at the same time to add thereto new methods and enlarged plans.

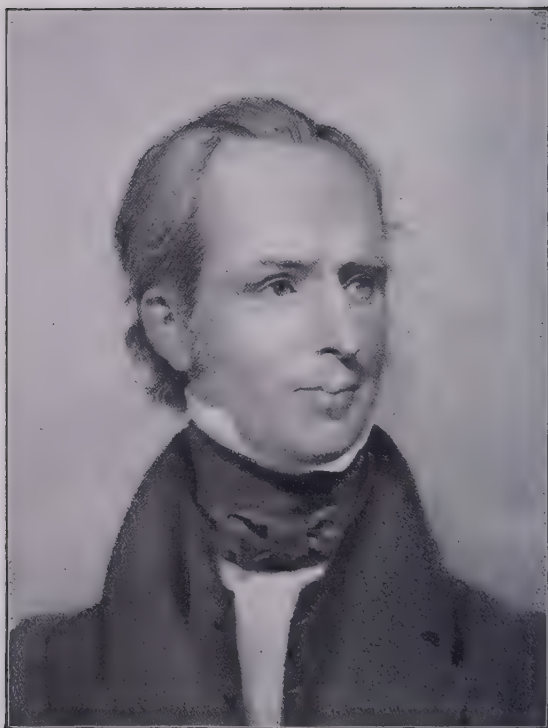
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## Delegate Meetings and Committees.

The Annual Meeting of the Benevolent Fraternity of Churches is on the first Sunday in May, at which time the officers for the year are chosen. The contributions of branches should be paid before the first day of May, when the financial year begins. The other regular meetings are on the second Sunday in October, the second Sunday in December, and the second Sunday in March.

The delegates of the churches represented in the Benevolent Fraternity of Churches are divided into Committees, serving two months. Each Committee, during its time, visits the various Chapels and Sunday Schools. A list of the delegates will be found in the Appendix.





*Joseph Tuckerman.*

# REPORT OF THE EXECUTIVE COMMITTEE.

PRESENTED MAY 3, 1903.

*To the Delegates of the Benevolent Fraternity of Churches, Boston:*

It has been said that it is the condition of their poor that determines the morality of a people. What they are intellectually and materially, you may estimate from an examination of the highest placed and most luxurious classes, but what they are as Christians, as brethren of men and children of one great Father, is to be seen in what those who live by the people and wield the influences of society suffer the people morally and spiritually to be. The responsibility in this matter rests with the wealthy, the educated and influential members of the social body.

## IDEALS AND AIMS.

It was the perception of this truth, the profound conviction of their personal duty towards the poor and neglected classes in our city which, three quarters of a century ago, led Dr. Tuckerman, Dr. Channing, and their associates to the foundation of the Ministry-at-Large, and the Benevolent Fraternity of Churches which was organized to sustain it. In the presence of the terrible problems of poverty, ignorance and strife produced by our present unjust and unequal distribution of the privileges of life they saw clearly the need for a system of cordial, respectful and brotherly coöperation. They sought to awaken in the wealthy and cultured of their day a deep concern, a sense of moral responsibility for their less favored brethren. Dr. Channing, writing to Dr. Tuckerman on this subject, said: "The signs of the times point to a great modification of society founded on the essential truth that the chief end of the social state is the elevation of all its members as intelligent and moral beings. The present selfish, dissocial system must give way to Christianity. The time is come when religious bodies will be estimated by the good they do."

In this spirit Dr. Channing asks further, "whether it may not be made the leading trait of a Unitarian, that he is a man who sympathizes with and respects the less favored classes of society, and that he is pledged to use all his powers for their elevation."

## REV. DR. JOSEPH TUCKERMAN.

Such were the motives which led to the formation of the Benevolent Fraternity of Churches in Boston. In its first missionary, Dr. Joseph Tuckerman, Channing's classmate and intimate personal friend, it possessed a worthy exponent of its aims.

Although no longer young and always in delicate health he gladly surrendered his comfortable settlement over a suburban parish, and entered with zeal upon his new mission to visit from house to house in the poorest and most repulsive quarters of the city, and to battle daily with dirt, squalor, disease, wretchedness and sin; preaching the gospel to the poor, healing the broken-hearted, and setting at liberty them that were bruised.

Dr. Channing, in his eulogy on Dr. Tuckerman, tells us: "So deep was the sympathy, so intense the interest which the poor excited in him that it seemed as if a new fountain of love had been opened within him. No favorite of fortune could have repaired to a palace where the rays of royal favor were to be centered on him, with a more eager spirit and quicker step than our friend hastened to the abodes of want in the darkest alleys of our city."

Nor were his zeal and devotion to his needy brethren unattended with discretion. It is a remarkable tribute to the breadth of sympathy and insight into social conditions which distinguished Dr. Tuckerman that he should so largely have anticipated the principles and methods of modern and scientific charity. A competent and careful student of Dr. Tuckerman's writings, Rev. Dr. Francis G. Peabody, tells us that "he anticipated in the most extraordinary degree all the principles of modern scientific charity. He discussed all the problems which are now confronting the modern world and offered wise and prophetic answers to them. In 1840, when he died, only eight per cent. of the population of the United States lived in cities. Yet Dr. Tuckerman observed that the problem of the future would be the problem of the city, and that the hope of the future would be met in the redeeming of the city."

More than sixty years have passed since this great and good man, his frail body worn out by self-sacrificing labors for the poor and unfortunate, laid down his ministry with his life. But

his example and word are increasingly cherished, and the Fraternity of Churches which was organized to sustain his work, and of which he was the informing and inspiring soul, still continues his beneficent work in this community.

In the meantime vast changes have taken place in the racial, industrial, the social and religious aspects of our city. When the Benevolent Fraternity of Churches was founded, sixty-nine years ago, the population of Boston was hardly 65,000, or one ninth as large as now. It was overwhelmingly American in nationality and Protestant in religion. It was a homogeneous population, with common political and social traditions. It was characterized by an inborn reverence for religion and respect for its representatives. Yet Dr. Tuckerman estimated that about 18,000 people in his day were not reached by the existing churches, and it was to morally and religiously inspire this neglected element, as well as to relieve their material wants, that he began the ministry-at-large among them.

#### PHILANTHROPIC PROBLEMS TODAY.

A great contrast our city exhibits today to the Boston in which Dr. Tuckerman lived and labored.

Our population has grown huge, heterogeneous and unstable. Composed mainly of foreign elements and the children of foreigners it is divided by racial, linguistic and religious differences, and has become far less amenable to our moral and religious influence. According to the United States Census of 1900, out of a total population of 560,892, only 146,193 were reckoned as of native American stock, while 197,129 were born in a foreign country, and a still larger number, 404,499, or 72.21 per cent., had a foreign born father and mother. The division into nationalities is significant and instructive. Thus there were in Boston in 1900, native Americans, 146,193; of Irish parentage, 156,650; of English and Scotch, 23,759; English-Canadian, 49,298; French and French-Canadian, 4,893; German, 21,618; Italian, 20,164; Russian and Polish, 22,254; Scandinavian, 9,950; colored, 10,633; other nationalities, 9,427; of mixed foreign parentage, 29,746. To this enumeration should be added 51,135 persons having one parent foreign-born. The Boston City Directory yields 25 different nationalities.



In the Day Nursery of our Morgan Memorial the children are of 12 different races. The Parker Memorial Mother's Club contains representatives of seven different nations.

The religious aspect of Boston also has undergone equally great changes. The majority of our people now belongs to the Roman Catholic faith, and meets the advances of Protestant ministers, even in matters of purely secular concern, with more or less suspicion, if not hostility.

Again, modern industrialism has crowded great numbers of people in congested districts of the city and compelled them to live in discomfort, squalor, and ugliness, and often under circumstances of great privation and misery. The different classes of the population are widely separated, and have far too little communication with each other for sympathy and counsel, for brotherly aid and service. In the earlier days of our city how simple and democratic was the relation between employer and employed, between the rich and the poor, the high-placed and the lowly! All this has changed; perhaps from necessity, certainly for the worse. The concentration of business interests in comparatively few hands, the enormous number of operatives whom the use of modern machinery aggregates in great establishments of industry, have made an individual relation between employer and employed a physical impossibility. Even if the former desire to maintain a kindly personal interest in their workmen it is a difficult matter to accomplish. They no longer know them individually. They come into contact with them only through their agents, and this contact is superficial and rarely extends beyond a selfish and commercial relation.

#### THE MINISTRY-AT-LARGE.

At first sight it might seem as if these great changes in the social and industrial life of our city since Dr. Tuckerman began his ministry to the poor and neglected would be fatal to the continuance of that ministry. They certainly call for very serious modifications in its aims and methods. But far from rendering inoperative and useless the work of the Ministry-at-Large they really make it more indispensable than ever. This ministry is needed, as Dr. J. H. Thoms well says, "as a special agency to keep alive between class and class, those fraternal sentiments which the

nature of our present civilization has so largely deprived of their more spontaneous and individual expression." The Ministry-at-Large brings messages of sympathy and help to suffering humanity from those who cannot, or who, at all events, have not yet learned how to come in their own persons. "Frequently," as Dr. Martineau reminds us, "we do these things by deputy, not because we are indifferent to them, but because we prize them so highly, and reverence them so deeply that we mistrust our power to do them ourselves, and we accordingly look for men who have the special aptitudes and gifts for accomplishing a work which ordinary people, with defective tact, with defective judgment, with defective speech, are unable to do efficiently for themselves."

Conceived in such a spirit the ministry-at-large becomes a reconciling, redemptive force in the community. It tends to promote kindlier feelings between the common members of the social body, to alleviate bitterness, to reduce social friction and lessen class prejudice. It impresses the condition and needs of the less favored classes upon the wealthy and privileged. It keeps alive in the latter the sense of their human and brotherly obligation, and personal responsibility for the poor, the ignorant, and the unhappy within reach of their sympathy and help.

No one who beholds the daily spectacle of human suffering, misery and wickedness which a great city presents—unless his heart is callous and his conscience deadened by selfish and worldly preoccupation—but must be aroused to a quickened sense of his obligation to ameliorate and better, if he cannot altogether remove, the social wrongs and miseries of modern civilization.

One of the best and most effective ways of doing this is through the ministry-at-large; through men and women set apart, trained and qualified for this special work; whose preaching is not done to congregations so much as from house to house; who deal not with masses but with individuals, and address men less through their intellects than through their moral wants and feelings. The work of morally and spiritually uplifting these neglected and apathetic thousands in our city, its family churches and regular clergy cannot effectually do. It requires simpler, more democratic forms of organization, more unconventional methods, a less intellectual

presentation of religious truth, a more direct appeal to the heart and conscience. Above all, it needs that personal contact with individual men; that house to house, and heart to heart ministry which is the only way to their affections, the only source from which newness of life can spring up in them.

#### THE BENEVOLENT FRATERNITY.

This special work demands a special ministry, and it is this which has led to the Ministry-at-Large and the Benevolent Fraternity of Churches which sustains it. The work of the Benevolent Fraternity of Churches has been conscientiously, effectively performed for nearly three-quarters of a century. While the great changes in the population and industrial life of Boston necessitate corresponding changes of aim and method in this work, yet the essential spirit of Dr. Tuckerman and his associates, the spirit of brotherly love and personal service still remains its inspiration and ideal. In equipment, in the number and zeal of its working force, in the distribution and direction of its activities the Fraternity is now at its maximum of power and usefulness.

#### BULFINCH PLACE CHURCH.

In addition to its central office in the Parker Memorial Building the Fraternity conducts its work through five separate branches in different districts of our city. The longest established of these, BULFINCH PLACE CHURCH, is well known as a center of religious and benevolent activities in an impoverished, feverish and vice-breeding neighborhood. It stands like a lighthouse on the brink of a perilous sea. If every institution is but the lengthened shadow of a great or good man, then our Bulfinch Place Mission may be said to be the reflection of Rev. Mr. Winkley's long and beneficent ministry. How many lives has he not touched with his kind and helpful deeds, encouraging words and unaffected piety! He carries with him into his enforced retirement our grateful and admiring affection. It needs not the transfiguring touch of death to reveal him to us as a faithful apostle of the first great minister-at-large—Jesus Christ. The work of Mr. Winkley has been taken up in the same spirit by his successor, Rev. Christopher Eliot, and his devoted band of assistants. By

house-to-house visiting, by conducting a large Sunday School, boys' and girls' clubs, and women's societies; through preaching and teaching, through works of charity and mercy, our Bulfinch Place branch fulfils a ministry of reconciliation at the populous West End, and dreams of the time when, with increased resources and a better equipment, it may render larger and better service to the depressed and unchurched elements in that crowded section of our city.

#### THE NORTH END UNION.

One of the great social problems which confronts us as a community, and often causes anxious thought, is how to assimilate and convert into useful citizenship the huge army of immigrants, often unlettered and impoverished, we are receiving from foreign countries. The adults among them, bearing the impress of other races and civilizations and for the most part unacquainted with our language and customs are probably in a large degree beyond the touch of our redemptive influences. But in their children we have the promising material, living and plastic, out of which may be fashioned young Americans in sympathy with our political and social ideals. The agencies to which we mainly look for the fulfilment of this great task are our American public schools and institutions of an educational and ethical nature, such as our North End Union. Situated in a crowded district whose population is almost entirely made up of Jewish and Italian elements, the North End Union on Parmenter Street labors to increase knowledge, morality, self-dependence, and good citizenship among them. With its reading room, play room, gymnasium and baths, its numerous clubs and classes, its technical schools which teach useful trades like printing and plumbing, its free lecture courses and Sunday School, the North End Union is a busy hive of useful arts and industries, supplementing the work of the public school at various points where the latter is lacking, especially by that interest in the individual boy or girl, that personal touch which is practically impossible to the overworked school teacher in our crowded public schools.

## MORGAN MEMORIAL.

At the South End of the city are other swarming multitudes, mostly of foreign birth and Roman Catholic in faith. Among the agencies which labor for their higher good our Morgan Memorial occupies a foremost and unique position. It is a mission conducted jointly by the Unitarians and Methodists, whose theological differences are forgotten in their common desire to help uplift these poorer and less privileged classes of our society. In Rev. Mr. Helms we possess a true minister of Christ. His devotion to his task amounts to a divine passion. He loves the poor, the unhappy, the neglected. His life is a daily ministry of self-sacrifice and service. A new and commodious building, planned after his own mind, has recently been erected by the Benevolent Fraternity of Churches for this increasing work. Here are housed the manifold activities carried on by Mr. Helms and his fellow-workers, services of worship, Sunday Schools, Kindergartens, Day Nurseries, clubs and classes, coöperative stores, a temperance saloon, and many others. The constituency of Morgan Memorial is composed of many different races and of very poor people. Sixty per cent. of it is colored. Its work should be seen to be appreciated at its full worth. It deserves the earnest sympathy and financial and moral support of the people of Boston.

In this connection it is proper to refer to the loss which our association, and especially Morgan Memorial, has met with in the death during the year of Mr. George C. Powers, vice president of the Benevolent Fraternity, a man of upright character, gentle spirit, and devoted to our work. To his initiative the new building of the Morgan Memorial is chiefly owing.

An especial acknowledgment is due to Mr. Courtenay Guild of our committee for his earnest services in this particular field.

## THEODORE PARKER MEMORIAL.

The question may have arisen in the reader's mind: "Should all this public service be devoted and all this bounty extended only to those elements in our population which are of foreign birth and parentage? Are there no unfortunate, neglected Americans who need our sympathy and help?" The answer to this inquiry may be found in the reconstructed Theodore Parker

Memorial, and, in a more modest degree, in the new Channing Church in Dorchester, both of which are sustained by our Benevolent Fraternity of Churches. Through its recent reconstruction and new management the Parker Memorial has become an Institutional Church, and, so far as we know, the only institutional church in the Unitarian body. It is overwhelmingly American in its constituency, three-fourths of which is resident in the South End. It differs from the usual family church in this that it is not merely open on Sunday and occasionally on week-days for religious and parochial activities, but continuously throughout the week, both day and evening, for public service and usefulness. It conducts a great variety of activities, religious, educational, social and philanthropic, with especial reference to the young men and women who to the number of many thousands occupy the lodging-houses and homes of the district. Occupied all day as clerks, apprentices, salesmen and saleswomen, seamstresses, students and wage-earners generally, with small incomes, and few personal and social resources, it is hoped to make the Theodore Parker Memorial a congenial resort for all such, with social recreation, educational and religious opportunities of which these young people will be glad to avail themselves when sufficiently brought to their attention.

A second difference between the institutional and the family church lies in this, that while in the latter the minister labors *for* his church members, in the institutional church he labors *with* and *through* them. "They are," to quote Dr. Parkhurst, "not so much his field as his force." As speedily as may be he enrolls them as fellow-workers with him in the cause of social redemption through the power of religious and moral ideals and brotherly endeavor.

Already a good beginning has been made in this work at the Parker Memorial. Its religious services, social gatherings, lecture courses, clubs for young and old, educational and industrial classes are well attended. Its benevolent work is large, its influence extending, and it looks forward to happy years of usefulness in the community.

#### CHANNING CHURCH.

Channing Church, recently housed in a beautiful and convenient chapel in a populous tenement district of the better sort in Dor-



chester, is an attempt by the Benevolent Fraternity of Churches to extend its activities to the nearer suburbs of the city. It has already proved to be a wisely-planned enterprise, and is rapidly becoming a self-supporting, earnest and effective church.

#### IN CONCLUSION.

Such is the story which the Benevolent Fraternity of Churches in Boston has to tell at the present day, and which is given in greater detail in the ministers' reports which follow.

Is it not worthy of the confidence and continued support of the general community, and especially of the body of Unitarian churches in this city which created and has until now sustained it? Its one great need today is a larger income to enable it to meet the ever-enlarging needs and opportunities of its work. It earnestly appeals, therefore, to the churches to increase their annual contributions to its treasury, and to philanthropic individuals to make donations to its general or specific activities. It asks for bequests and legacies from those who are devising generous gifts to good causes from their estates.

Unable to resist the urgent demands made upon it for social service the Executive Committee has, during the past year, expended more money than its income would seem to warrant, resulting in an inevitable deficit. To have refused to do this would have seriously crippled, and in some instances, destroyed the work. They were fain to believe that the churches and individual benefactors who, for so many years have supported the Fraternity would not fail to respond to the financial needs of the situation when they become acquainted with them. We have gratefully to report a bequest from Mrs. Susan G. Farwell of \$500, and that Miss Sarah Cox, lately deceased, for years a deeply interested volunteer worker at the North End Union, showed her faith in it by devising the interest of a fund of \$4000 towards its support. During the year also the property and invested funds of the former Brattle-Square Church Corporation, representing a valuation of \$38,394.45, have been transferred by the Massachusetts courts to the Benevolent Fraternity.

We are gratified to announce that during the year All Souls Church of Roxbury has joined the Fraternity by electing delegates to it, and making a contribution to its treasury. REV. H. T. SECRIST, its minister, has also accepted the position of one of our Executive Committee.

During Anniversary Week, in May last, there was held in the chapel of the Second Church in Copley Square a social gathering of the Benevolent Fraternity and its friends, at which about 150 persons were present, followed in the evening by a public meeting in Arlington Street Church, at which PRESIDENT VAN NESS took the chair and addresses were made on various phases of our work by REVS. S. M. CROTHERS, EDWARD CUMMINGS, P. R. FROTHINGHAM and C. W. WENDTE. The music was kindly furnished by the Arlington Street Church choir. The audience was very large and the impression deep, and, we hope, lasting. Such public meetings in the interest of our cause should be held more frequently.

With methods approved by long experience and sufficiently flexible to admit of all necessary adaptation and development; with a force of workers, both paid and volunteer, of whose loyalty and efficiency we are assured, and sustained by a body of strong and earnest churches and the general goodwill of the community, the Fraternity will seek in the future, as in the past, to maintain important trusts committed to it, and to make it a power for individual and social salvation in this city of our God.

For the Executive Committee,

CHARLES W. WENDTE.



# STATEMENT OF THE TREASURER, WILLIAM P. FOWLER.

Income and Expenditures of the Benevolent Fraternity of Churches in the  
City of Boston for the year ending May 1st, 1903.

## INCOME.

Rents . . . . .	\$ 3,339 85
Bank tax rebate . . . . .	33 83
Rebate on sewer pipe . . . . .	24
Income from investments . . . . .	9,618 41
Contributions from friends . . . . .	845
Contributions from churches . . . . .	5,147 19
Contributions for Morgan Memorial . . . . .	2,859 34
Contributions for Channing Church . . . . .	154 07
Contributions for Parker Memorial . . . . .	1,546 89
	<u>\$23,568 58</u>

## EXPENDITURES.

### PARKER MEMORIAL.

Expenses . . . . .	\$9,090 09	
City of Boston, 1902 taxes . . . . .	<u>222 00</u>	
	\$9,312 09	\$9,312 09
Rents received . . . . .	\$1,080 00	
Home Income and Friends . . . . .	<u>1,546 89</u>	2,626 89
Net expense . . . . .	\$6,685 20	

### NORTH END UNION.

Expenses . . . . .	\$4,072 71	4,072 71
Rents received . . . . .	<u>1,000 00</u>	
Net expense . . . . .	\$3,072 71	

### CHANNING CHURCH.

Expenses . . . . .	\$1,824 77	1,824 77
Friends and rebates on electric light and copying machine . . . . .	<u>154 07</u>	
Net expense . . . . .	\$1,670 70	

### MORGAN MEMORIAL.

Expenses . . . . .	\$5,790 87	
Interest and commission . . . . .	<u>2,278 57</u>	
	\$ 8,069 44	8,069 44
Rents received . . . . .	\$1,259 85	
Friends and return premium on insurance policy . . . . .	<u>2,859 34</u>	4,119 19
Net expense . . . . .	\$3,950 25	

### BULFINCH PLACE CHURCH.

Expenses . . . . .	<u>4,678 54</u>	
Carried forward . . . . .	\$27,957 55	

Brought forward . . . . .	\$27,957 55
Services on Common . . . . .	133 94
Administrative expenses . . . . .	1,285 58

## SUNDRIES.

Printing, postage and stationery . . . . .	\$175 80
Expenses of reception . . . . .	56 96
Legal services . . . . .	50 00
Evening services at Roslindale . . . . .	100 00
	<u>382 76</u>
	\$29,759 83

Expenditures . . . . .	\$29,759 83
Income . . . . .	<u>23,568 58</u>
Deficit . . . . .	\$6,191 25

## ACKNOWLEDGMENTS.

## CONTRIBUTIONS AND DONATIONS.

Arlington Street Church . . . . .	\$1,774 24
King's Chapel . . . . .	1,515 00
South Congregational Church . . . . .	1,100 00
Second Church in Boston . . . . .	371 00
First Church in Boston . . . . .	200 00
First Parish in Dorchester . . . . .	100 00
Hawes Unitarian Church . . . . .	27 50
First Parish in West Roxbury . . . . .	15 00
Collection at Church Meeting . . . . .	<u>44 45</u>
	5,147 19

## FOR PARKER MEMORIAL.

Water rates refunded . . . . .	10 00
Home income . . . . .	1,411 89
John C. Haynes . . . . .	100 00
The Misses Cummings . . . . .	<u>25 00</u>
	1,546 89

## FOR MORGAN MEMORIAL.

Elizabeth B. Osgood for piano . . . . .	200 00
Methodist Denomination . . . . .	2,600 00
Return premium on insurance policy . . . . .	<u>59 34</u>
	2,859 34

## FOR CHANNING CHURCH.

Rebates on electric light and copying machine . . . . .	20 97
Women's Alliance . . . . .	<u>133 10</u>
	154 07

## FRIENDS.

Susan W. Farwell bequest . . . . .	\$500 00	
South Middlesex Conference . . . . .	100 00	
Grenville H. Norcross . . . . .	100 00	
Mrs. Otis Norcross . . . . .	100 00	
J. Randolph Coolidge . . . . .	25 00	
W. H. P. Robbins . . . . .	20 00	845 00

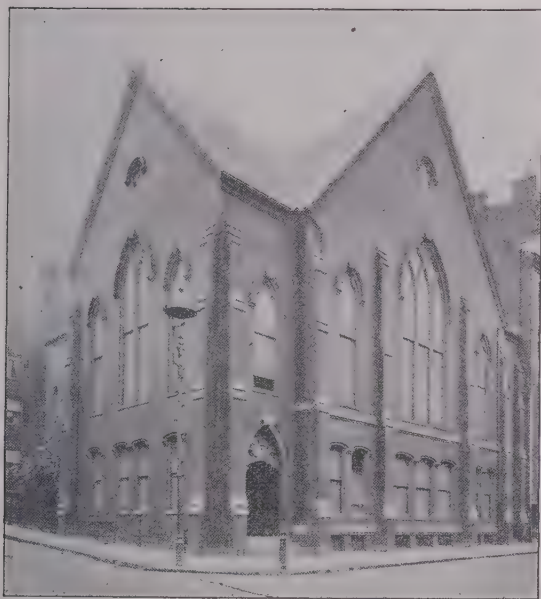
Parsonage Fund of the Church in Brattle Square \$38,396 45

Transferred by decree of Supreme Judicial Court and Act of  
Legislature to General Fund of the Benevolent Fraternity of  
Churches in the City of Boston.

I have examined the accounts of MR. WILLIAM P. FOWLER, Treasurer of the Benevolent Fraternity of Churches in the City of Boston, showing the amounts expended and vouchers received therefor, verifying the investments and the amount of cash on hand, and have found them correct. I have examined the securities representing the investments and have found them all on hand with proper coupons attached.

GEORGE S. CHASE, *Auditor*.

BOSTON, May 2, 1903,



## BULFINCH PLACE CHURCH.

*Bulfinch Place, near Bowdoin Square.*

In charge, REV. CHRISTOPHER R. ELIOT, Residence, 2 West Cedar St.  
Assistants, MISS E. L. JONES and MISS K. R. STOKES, address at the Church.

The work at Bulfinch Place Church has been carried on as vigorously as the means at our command would allow. We have followed the usual lines of activity which have been so often described in these reports. As someone said to us the other day, "Bulfinch Place Church is a *church*," and the statement, while it seems nothing more than a truism, is in fact the most comprehensive description of our position and work. As a church, our purpose is the development of Christian character, and our work includes all the usual agencies employed by churches for that end. These have been named and described in previous reports.

Without attempting, therefore, to go over the ground again, and simply reminding you of the Afternoon Service of Worship, the Howard Sunday School and the Winkley Guild, with the activities and ministry they represent, I will venture to refer to the position which our church is trying to hold as an agency for social service, by which I mean the service which it is endeavoring to perform *outside of itself*.

In the first place we believe that Bulfinch Place Church means much for the immediate neighborhood. Enquiry among the people living in the West End would reveal the fact that our "little church on the corner" is highly respected if not beloved. It is recognized by "all sorts and conditions of men" as standing for service, for applied Christianity, for the gospel of humanity and a better life. There are hundreds of people, we believe, who, though they may not enter our doors, would nevertheless miss the church should it go, persons to whom it is, though unconsciously and indirectly, an influence for good. Testimony to the truth of this comes to us again and again, by words of friendly interest and more frequently by the calls made upon us by strangers for services of various kinds.

But the fact stares us in the face that we ought to be doing a great deal more for this world in the midst of which we are situated—a world so crowded, so chaotic, socially and morally, so full of human needs and opportunities for humanitarian and spiritual service! No one who realizes the situation will wonder that we hope, earnestly and with some confidence, for the time when our church will be made the center of a social work (*e.g.* by a social settlement) as well as of a more vigorous spiritual work (by a new or remodelled church building) which taken together will be worthy of its past history and commensurate with its present opportunity. In the meantime, there are certain of our societies or clubs which are working diligently and with creditable success in this field of social service.

The Woman's Alliance is an organization which brings us into touch with other churches of our liberal faith, near or far away, and enables us to do many an act of helpful service.

It also has its welcome and helping hand for those who come to us, as the hospitality of Anniversary Week abundantly testifies. It is our center of denominational interest, relating our church to the American Unitarian Association, the National Women's Alliance and the cause of religious liberty all over the world. In return such a relationship brings us new strength and inspiration, and the Alliance is enabled to help its own church in many ways.

A sister organization is the Eliot Circle, which is a Lend-a-Hand Club of women, forty or fifty in number, whose motto is "Ich dien." It is always reaching outward, seeking someone to serve. Under the guidance of its President, Miss Stokes, it gathers together mothers and children, friends and strangers, without thought of creed or church, with the single thought of helpfulness and goodwill. At any one of its meetings you will find from fifty to seventy-five persons (at Christmas, one hundred and fifty) being made happy, being lifted away from the dull and dreary things of their daily lives, by music, by poetry, by mutual friendliness, and thus being led to feel that the church is their social and religious home.

The idea of good citizenship and of patriotic service finds its natural representative in the Red, White and Blue Club, as well as in other clubs, whether of boys or girls, the purpose of which is in every case the development of mutual responsibility and helpfulness. There are at least a dozen such clubs, and they exist, and know that they exist, for the sake of friendship and to make the world a happier home for some one.

All of this is a part of our social service, carefully planned so as to make everyone who comes to our Church or Sunday school a helper and worker for others. We rejoice in the ministry of love which is carried on by our members at Thanksgiving and Christmas, at the Old Ladies' Party in June, and during the summer. We are thinking of the many whom we do not see within our doors very often, perhaps never, but to whom we are sending words of good cheer, helpful counsel, material assistance, a friendly visitor, and to whom this church is a strong, true friend. We are thinking of the sick and aged, comforted and cheered at Festival times, of the children in the summer playroom, of the recipients of our spring and summer flowers, of the strangers who come for advice

and assistance, of the people who have crowded our recent stereopticon lectures, of the sad and bereaved who have come to us for comfort, not strictly of our own number. We feel confident that in spite of many difficulties and some discouragements we are filling an important place and doing a useful work. On the other hand, and perhaps this is the more important thing to say, the opportunity for such service is practically without limit, our future usefulness being dependent upon two simple conditions, workers and money.

We have the workers, not only those whom the Fraternity affords and whom we could not spare, but many willing assistants, volunteers, who because of their devotion to the church and their desire to serve humanity, give liberally of their time and strength, and would give even more were the conditions such that we could accept their services. In other words the opportunity for the kind of social service which I have been describing is great, but we cannot enter into it largely with our present equipment.

The gift of an electric stereopticon has enabled us to prove that we can fill our church with an appreciative audience for lectures. It has also helped us in our evening services. The summer play-room shows us that there are many children (mostly the children of foreigners) who would be glad to avail themselves of educational privileges. The neighborhood is such that the opportunity for friendly visiting and good citizenship work is practically limitless. With a building adapted to neighborhood work, and a house that we could use for such work as the college settlements are doing, we could bring our church up to modern requirements. This would not mean giving up the regular church services and organization, or the Sunday School. It would simply mean a large increase in the social service which we are already trying to do.

CHRISTOPHER R. ELIOT.



## NORTH END UNION.

In charge, SAMUEL F. HUBBARD, 20 Parmenter Street.  
Assistants, MISS FLORENCE N. BARKER, HORACE L. CHANNEL.

In presenting my report for the past year it has seemed best for me to omit the usual statement of activities. Such a statement, if made, would be very nearly equivalent to a duplication of last year's report. It may be best, therefore, to devote the space usually occupied by a summary of results, to the anticipation of certain problems which confront us and to the forecasting of the work to which we are likely to be called.

Within a year the School Board has opened three "educational centers" in different parts of Boston where opportunities of various kinds are given during the evening to the young people and adults of the neighborhood.

It is the purpose to increase the number of these "centers" and to enlarge the work to meet the demands of all who apply. Courses of illustrated lectures and instruction in sewing, dress-



making, embroidery, millinery, cooking, basketry, vocal and instrumental music have been provided. One of these "educational centers" is located at the North End, where there are several private organizations doing all that the "center" is doing and many things besides.

Here is a new situation to face. It is desirable to avoid duplication of forces, and the private organizations will be only too glad to transfer to the city all the work which it can do equally well. But what shall be taken and what left, if any, is the question. Shall the city take all of their work, leaving them no other claim to continued existence but to do pioneer work in undeveloped fields? Indeed the question has already been asked, "Will the time ever come when the city can do all the work now done by the various private institutions?"

One hesitates to say, categorically, just what the city can or cannot do, but it is a safe assumption that it is very doubtful whether the city can ever do certain lines of work as well as they are now being done by private means. The city can deal successfully with the mass, as it now does in its schools, public libraries, baths, gymnasiums, playgrounds, parks, etc. It can provide social and economic opportunities, such as lectures, concerts, entertainments and instruction in various forms of industrial work for the people of a neighborhood. If the city can do so much where shall the line be drawn between the work it can and cannot do? Achievement depends upon desire; where there is a will there is a way. It is easy to provide for the Abraham Lincolns, who will walk five miles to get a book and read it by the light of a pine knot, or for the boy or girl who will climb and grow in spite of every obstacle, but what shall be done for those lacking in desire? Just at this point the personal influence comes in to help, encourage and stimulate.

The value of a teacher depends not so much upon scholarship as upon enthusiasm for the work in hand. But enthusiasm, like light, diminishes according to the square of the distance from the body that produces it. One of the best masters of Boston said recently, "I have one class of eight boys and I feel that I am getting hold of every one of them. I have in another class these

same eight boys and seven others and I have no such feeling." It is the close, warm, personal, human relation that is the great factor in the moral uplift and character building of the boy. As has been said this influence must be exercised at short range. Groups, as in boys' clubs, should be small and made up by natural selection. This develops a community of interests and promotes devotion and loyalty to the best welfare of the club. With such a group, what is not possible to a wise and enthusiastic leader? The value of this personal work depends largely upon knowing the home life of the individual, his trials, hardships and difficulties. This is the sort of work which requires devotion, enthusiasm, consecration, qualities that cannot always be had for a price. When we have an ideal civic life, when the best men are willing to give unstinted service to the welfare of the community, then, no doubt, these qualities can be had by the city for the asking.

Another important factor which should be considered in connection with this work is that of a building adapted in its appointments, surroundings and atmosphere to all the many kinds of work which it should do. The schoolhouse is admirable for merely class work, but it has no sense of home-iness, and it is difficult to adapt it to social needs and desires. This thought may be more clearly brought out by contrasting two ideals.

Take the ideal school building which shall be constructed with reference not only to the needs of the school during the day, but, as far as may be, to the requirements of the social, intellectual and industrial demands of the neighborhood during the evening, and supplement this with every service that money can buy. Let all these opportunities be offered to the public without fee.

On the other hand take an ideal North End Union, having the conveniences of a well-appointed club-house—parlor, library, reading room, game room, cosy nooks for social converse, all abounding in warmth and good cheer; having a life organized on the basis of social and intellectual needs and desires—gymnasiums billiards, bowling alley; baseball and football teams; canoeing, boating and camping clubs; dramatic and debating societies; Saturday outings and excursions near and far; and classes in a dozen

different intellectual lines. Given all these opportunities, which may be had for a nominal fee, and administered with a thoughtful, earnest, serious devotion to the end in view, I think it will be readily admitted that the opportunities offered by an ideal North End Union will be more attractive and effective than those offered by the ideal adjustable schoolhouse.

The schoolhouse, at best, is seriously handicapped in attempting to do all that ought to be done by the fact that it must be first of all a schoolhouse, and that any supplementary work which it may do is limited to this condition, whereas the ideal North End Union, constructed with direct reference to its special work, has no such limitations.

These considerations, however, are merely externals. The real point of superiority of the private means above those of the city lies deeper, involving the possible separation of its members into small groups by natural selection, a sense of ownership or possession which comes with a membership fee, the services of volunteer as well as paid workers, whose enthusiasm and quick sympathies make possible the necessary individual work and the opportunities which these various activities offer, to promote a strong and vigorous manhood. It would seem, therefore, that the work which may properly be left to private means should be that which depends, for its best development, upon the personal touch.

The North End Union, in planning its work of the past year, gave careful consideration to the work of the "educational center" that there might be no duplication of forces. There is an apparent overlapping in some of our work, but such classes have been retained because of the personal elements involved. The members of the several dressmaking classes, for instance, are known personally, the individual needs of each are considered, and the service rendered is more than the mere instruction in cutting and making dresses.

We have had fifteen paid and sixty-two volunteer workers during the past year, to all of whom we extend our hearty thanks for their sincere and earnest help.

The following is a list of the various activities of the Union:  
7 Classes in dressmaking and sewing, for young women and adults,

Saturday morning sewing class, 160 pupils, 25 teachers; Sunday School; 6 boys' clubs; 1 girls' club; course of 10 illustrated lectures; monthly dancing socials; gymnasium—young men, young women and boys; Trade classes, printing and plumbing; playroom for children, five afternoons; public baths, accommodated about 10,000 last year; Reading Room and Library, every evening.

SAMUEL F. HUBBARD,

## MORGAN MEMORIAL.

*Shawmut Avenue and Corning Street.*

In charge, REV. EDGAR J. HELMS.

Assistants, C. W. SIMPSON, REV. H. B. KING, MISS EDNA C. BROWN, MISS ELIZABETH S. EMMONS, MISS NEWMAN.

On Sunday, June 8, 1902, we moved into our new church building. At the opening the President of the Benevolent Fraternity and the Superintendent of the Boston Methodist Missionary and Church Extension Society were the principal speakers. They prophesied a greatly enlarged work. The results of the past ten months have more than fulfilled their hopes.

### I. SPIRITUAL WORK.

Instead of one congregation a Sunday we have had several. The Children's Church has been organized. It meets in the beautiful audience room in the vestry at the same hours, morning and evening, during which the adults worship in the auditorium. The children have their own vested choir and order of worship. The attendance has been growing. The interest and order have constantly improved. The average number attending both morning services is about 200; at night about 450.

The Epworth League has a religious meeting for young people Sunday evening at 6.30.

We tried to make the Christmas holidays, holy days by special religious meetings. During Passion Week we again adjourned our social and educational work and every night held special religious services. A deep spiritual feeling was manifest and much good accomplished.

The ten days preceding Pentecost are always observed in the same way and frequently we call upon the clergymen of all denominations to assist us in a week of special religious meetings in the early autumn.

Two nights in the week are set aside for religious culture. A prayer and conference meeting is held on Thursday night where



MORGAN MEMORIAL.



all so inclined are invited to meet together. Tuesday evening there are four class meetings under appointed religious leaders.

The spiritual side of the work at Morgan Chapel is ever the side most emphasized.

## II. SOCIAL.

There is a great variety of social gatherings at the church. The names of these various organizations will suggest their character. The Young Men's Brotherhood, King's Daughters' Circles, Colored Men's Clubs, two clubs for intermediate boys, two clubs for intermediate girls, two clubs for primary boys, and two clubs for primary girls. These meet on various nights in their respective rooms. Sometimes they all meet together on a Wednesday night in a union social; sometimes one club invites its friends and has a private function that night. Club nights the boys and girls spend half the evening in the gymnasium in physical culture. A great variety of topics and occupations has been taken up during the winter.

The Spa and Amusement Room is a new and popular institution. In it are to be found temperance drinks, sandwiches, etc. There are opportunities to read, play games, etc. The Spa is open from 7.30 to 11 o'clock every week night. The average attendance is 45 young men.

## III. EDUCATIONAL.

The Industrial School has turned out a better quality of work this year than ever before. The enrollment has been large. To the sloyd and cardboard work and sewing have been added basket weaving, printing, carving, etc.

The Music School has had an enrollment of about 150. We have taught voice culture, piano, organ, violin, guitar, mandolin, banjo, cornet, etc. The prices are very low and the instructors the best. We are bringing something of a musical education within the reach of the poorest. An appeal for a pipe organ in last year's report is bearing fruit. Through REV. G. W. SOLLEY several persons have subscribed almost enough to put one in. It has since been installed.



Our kindergarten was opened weeks after the public kindergartens. We gathered in those overlooked or not desired, or unable to attend the public schools. The enrollment has been upwards of 50.

The Day Nursery has been full. The generous gifts of the Newtonville M. E. young people have provided beautiful iron cribs, etc. It is a remarkable sight to go in among these babies of every hue and nationality. There we find the ideal democracy and the prophecy of coming America.

The Public Forum on Sunday afternoons may be classed as an educational institution. About 250 earnest men and women have gathered to listen to some expert on some subject and then to discuss and ask questions. DR. EDWARD EVERETT HALE opened the Forum in January. A great variety of subjects, religious, social, political, and philosophical, has been presented. The meetings will be continued on Boston Common during the summer.

Space will permit us to mention only the excellent work of the Total Abstinence Guild, the Junior Temperance League, the Bureau of Employment and Information, the Relief Work, where we collect and repair and dispose of second-hand clothing, shoes, furniture, etc.; the Coöperative stores, the concerts, entertainments, fresh air work for children and others, etc.

To all who have helped by kind words of encouragement and advice, or by volunteer service or by contributions we hereby gratefully return thanks.

E. J. HELMS.



## PARKER MEMORIAL.

In charge, REV. CHARLES W. WENDTE, 53 Berkeley Street.

Assistants, MISS ANNE JENISON, D. M. MOOK, F. W. WODELL,  
RALPH D. FORBES.

Our aims and methods are practically those of a modern *Institutional Church*, open not only on Sundays, but continuously throughout the week, both day and evening, and conducting a great variety of entertainments, religious, educational, social and philanthropic, with especial reference to the young men and women who, to the number of many thousands, occupy the lodging houses and homes of the district. It is believed that as an Institutional or Everyday Church, a large opportunity for usefulness is opened to the Parker Memorial. The Benevolent Fraternity of Churches in Boston, which so generously supports it, could not more happily fulfil its pledge to maintain the handsome edifice devised to it as a worthy memorial of Theodore Parker (who did so much to make religion and life identical) and to conduct it in his spirit. So far as we know this is the only distinctively Institutional Church in

the Unitarian fellowship, and as such its work and example must be of interest and value to the whole body of liberal churches.

The experience of this second year has tended to confirm our plans and hopes, as outlined in last year's report. The attendance at the various meetings, clubs, classes, etc., of the Parker Memorial has been increasingly and gratifyingly large. Latterly we have felt authorized to say that an average of 1700 persons a week, three-fourths of them adults, have visited the building, besides several hundred more who attended the meetings of 19 other organizations to whom we granted the free use of our halls and committee rooms. Perhaps one-fourth of these were the same persons making repeated visits. This leads us to note with satisfaction that a nucleus of persons, increasing in number and interest, is now attached to our institution, makes it its church home, its social and fraternal centre, and its educational opportunity. The growth of this element is best shown by the increasing attendance at our church services, and the enlarged financial contributions of our membership. Since October 1st, 1902, our Sunday audiences have averaged 300 persons and not unfrequently risen to five or six hundred, and this despite an unusual number of stormy Sundays. At the social reunion held in the parlors after each service, a unique feature of our work, from forty to one hundred people have remained an hour longer for conversation, music, informal discourse, or a cup of tea. This after-meeting gives the opportunity for a personal touch which we have prized very highly and sought to avail ourselves of. The home-income of the church, derived from collections, contributions, gifts, memberships, class-dues, the Woman's Alliance Easter Sale, etc., has amounted this past year to \$2070.96, as against \$686 in 1901-02. Because of this notable increase in our home collections we are able to ask the Benevolent Fraternity to again decrease their appropriation to the Parker Memorial \$500 for the ensuing year; making a total decrease of \$1000 in two years past. For the coming year the Fraternity will simply pay for salaries, music and coal, while the remaining and incidental expenses, estimated at from \$1700 to \$2000, will be met by our own resources.

## CHANGES IN THE PERSONNEL.

The working force of the Parker Memorial has undergone some changes during the year. MISS ANNE JENISON has continued her devoted services as minister's assistant, but MR. HOWARD B. BURLINGAME, superintendent of the Boys' Club and Young People's Club, and general helper, now leaves us, after sixteen months' faithful service, to pursue other lines of work. We shall greatly miss his genial, kindly presence in our midst, although he will remain one of the volunteers to whom we may look for at least occasional service. MR. WENDELL P. GETCHELL, who for eight years had been connected with the Parker Memorial as janitor and engineer, left us in October, 1901. Appreciative mention should be made of his long term of faithful service. In April MR. RALPH D. FORBES was appointed to the position. It would be impossible to enumerate all those who during the past year have rendered kind and helpful service to our work, and to whom we owe gratitude. REV. EDWARD CUMMINGS, of the Benevolent Fraternity, and chairman of our Parker Memorial sub-committee, has been a steady friend and adviser. REV. THOMAS VAN NESS, president of the Benevolent Fraternity, has also taken a deep interest in our welfare. MR. JOHN C. HAYNES has been a most generous contributor and faithful attendant at our services.

## GIFTS.

Among the most acceptable gifts of the year were three handsome bronze statues, representing three youths, or genii, bearing tablets inscribed with medallions of three great reformers, Wycklif, Savonarola, and Luther. These figures were modeled and cast by the late Sculptor Kraus, as a part of the Theodore Parker Monument (now in West Roxbury), but were not used for that purpose. In December last they were presented to the Parker Memorial by the Boston Memorial Association. Erected on handsome pedestals, the gift of two friends, they add much to the decorative features of our Memorial Hall. In February last REV. C. W. WENDTE delivered three illustrated Sunday evening lectures on the reformers they commemorate, at which the three statues were successively unveiled to large congregations.

## NEW ORGANIZATIONS.

The most notable event in our church year was the organization on January 18th, 1903, of the Theodore Parker Fraternity, which is to be the center of our church and general activities. The articles of organization state that its purpose is "to promote Pure Religion and Practical Righteousness, Self-improvement and Social Service, in the spirit of Theodore Parker, and for these ends to coöperate with the Benevolent Fraternity, of Churches in the support and conduct of the Theodore Parker Memorial." There are at this writing 49 active, 7 contributing and 11 honorary members. It is hoped to make this association a vital part of our work.

Hardly less important was the organization in November, 1902, of the Parker Memorial Woman's Alliance, with a present membership of 21. Regular monthly all-day meetings have been held introduced by a brief religious service. The work done thus far has been chiefly of a practical character, especially in preparing for an Easter sale in behalf of the Parker Memorial treasury. By the assiduity of the members this proved to be a most successful occasion. The attendance during the two days' sale (April 2d and 3d) was not as large as had been anticipated, the financial results however (over \$200) were fully up to expectation, while the spirit of good fellowship among the workers themselves and our membership generally, was of even greater importance. The society is a member of the National Unitarian Woman's Alliance, many of whose branches contributed in a most generous manner to the sale tables. To all who aided in this first enterprise of our earnest and devoted women, our heartiest thanks are returned.

Another noteworthy addition to our forces for reform work at the South End was the establishment of the John B. Finch Lodge of Good Templars in the Parker Memorial building. It holds weekly sessions, and once a month conducts a public temperance meeting in Fraternity Hall. It is hoped that much good may result from this coöperation.

## SUNDAY SERVICES.

The Sunday evening services have been the central interest and inspiration of our work. The all-pervading memory of Theodore Parker, which is ever with us, should of itself inspire us to do our truest and best in the pulpit which is in lineal succession from that great and consecrated spirit. Besides the sermons on religion and life given by the minister and others rendering him assistance, two series of lectures were given by the pastor. One was upon Heroes of Protestantism; three illustrated lectures, elsewhere referred to. The other course was on Great Church Composers, viz.: 1. The Genius and Mission of Music; 2. George Frederick Handel; 3. John Sebastian Bach; 4. Joseph Haydn; 5. Wolfgang Amadeus Mozart; 6. Louis van Beethoven; 7. Felix Mendelssohn; 8. In Review of the Great Composers. These lectures were musically illustrated by selections from the works of these masters rendered by leading church choirs in Boston: The First Church Choir, Mr. Arthur Foote, Director; The Second Church Choir, Mr. H. G. Tucker, Director; The Arlington-Street Church Choir, Mr. Lewis S. Thompson, Director; The South Congregational Church Choir, Mr. B. L. Whelpley, Director; The First Parish Choir, Dorchester, Mr. Charles P. Scott, Director; The First Parish Choir, Brookline, Mr. Percy Goetschius, Director; The First Parish Choir, Brighton, Mrs. Nelson Freeman, Director. Many other artists, both vocal and instrumental, assisted. The chorus work was done by the chorus choir of the Parker Memorial, and the whole series was under the direction of Mr. F. W. Wodell, its musical director. The kind coöperation of our Unitarian church choirs and other artists made possible a most artistic rendition of the musical numbers and ensured the success of the course, which enjoyed a large and often crowded attendance.

Other special services were the Christmas, Easter and Harvest Home Festivals, which attracted large congregations, a lecture on New England Psalmody, illustrated by the chorus choir, a performance of the first part of Haydn's "Seasons," a sermon before the Actors' Church Alliance on "Popular Amusements and Public Morals," an observance of the 42d anniversary of Theodore Par-



ker's death, participated in by the Young People's Religious Unions in and about Boston, a Patriots' Day Service (April 19) with addresses by Revs. L. B. MacDonald, Edward Cummings and C. W. Wendte, a temperance meeting in favor of District Option, with Revs. C. F. Dole, F. S. C. Wicks, J. H. Applebee, and C. W. Wendte as speakers. These were among the features of our church year.

#### THE MUSIC.

Especial mention should be made of the musical part of our Sunday service. Under the able and devoted leadership of Mr. F. W. Wodell, the chorus choir of 30 or more voices has made remarkable progress, rendering anthems and other concerted pieces and occasional solos in an admirable manner. Mrs. Georgiana Frye-Cheney has been its organist. Its work culminated on the evening of April 30th, when Mendelssohn's Oratorio of "Elijah" was given almost entire, both solo and choral numbers by the choir, assisted by an orchestra, before a crowded and appreciative audience.

#### EDUCATIONAL WORK.

The educational work of the year was, in point of merit, attendance and interest, an improvement on last year. First we should take into account the Public Library Station, maintained in our building by the city authorities. It has justified its existence by an attendance of some 70 to 100 persons a day, two thirds of them adults, and an output of books now amounting to about 1400 a month. The Fraternity gives the city the free use of the west store, heat and janitor service, and some periodical literature. We consider this an important part of our educational work.

Next in importance were the two courses of Wednesday evening lectures and entertainments, maintained from October to May in the lower Fraternity Hall, as follows:

Rev. Charles W. Wendte, illustrated lecture, "Afoot and Afloat in Holland;" Mr. Sidney Woollett recited Tennyson's "Holy Grail" with personal reminiscences of the poet; Rev. William Lloyd, lec-

ture, "Florence and Four Great Florentines;" Prof. Frederick M. Noa, illustrated lecture, "Cuba as I saw it;" Rev. Samuel M. Crothers, of Cambridge, lecture, "The Honest Miner of the Far West;" Rev. W. S. Key, formerly of Boston, England, illustrated lecture, "Through Pilgrim Lands, or a Visit to the Home of our Forefathers;" Rev. John Snyder, lecture, "The Evolution of American Humor," with illustrative readings; Mr. H. B. Burlingame, illustrated lecture, "Saunterings through Ireland;" Musical and Dramatic Entertainment by the Herford Club; Rev. Edward Cummings, lecture; New Year's Eve Reception to Rev. C. W. and Mrs. Wendte; Prof. J. Spencer Baldwin, lecture-reading, "The Poetry of Kipling;" Mrs. Mignon Reed, illustrated lecture, "Cruising in the Mediterranean;" Rev. A. L. Hudson, formerly of Utah, lecture, "Mormons and Mormonism;" Rev. Thomas Van Ness, lecture, "A Pilgrimage to Lourdes;" Social Service Club of the South Congregational Church, dramatic and musical entertainment; Boston Comedy Company, dramatic entertainment; Rev. George H. Badger, illustrated lecture, "The Story of Hawthorne's Marble Faun;" Rev. Alexander F. Irvine, of New Haven, illustrated lecture, "Millet: The Epic of Labor as painted by the Peasant Painter of Normandy;" Rev. L. B. Macdonald, illustrated lecture, "A Visit to Porto Rico;" Parker Memorial Choir, concert and reception; Miss Caroline H. Huidobro, illustrated lecture, "The Land of the Lucas;" Rev. Charles W. Wendte, illustrated lecture, "Rambles and Scrambles in the Swiss Alps;" School of English Speech and Expression, Miss Marie W. Laughton, principal, entertainment of dramatics, recitations and music; George Willis Cooke, lecture, "Concord and Concord People;" Burton Linwood Thomas, illustrated lecture, "Pilgrim Shore: the birthplace of American Freedom." Admittance to these courses was by season ticket gratuitously distributed. The attendance averaged 200, frequently rising to 300 or more. Four-fifths of this constituency was drawn from the South End between Harrison and Columbus Avenues, Boylston Street and the Roxbury line. The other fifth came from the nearer suburbs. The experiment will be made next year of charging a small admittance fee to these lectures in order to meet



in part their expense and assure more regularity in the attendance of those who hold cards of admission.

*Evening Classes* were held in Millinery, Dressmaking, Wood-carving and Modelling, China-painting, Dancing, Gymnastics and Physical Culture, and Photography. The teachers were experts in these branches. The fee was \$1 for twelve lessons. During the first term the enrollment was 167 and the percentage of attendance 69. During the second term the enrollment was 180 and the percentage of attendance 76. (The total enrollment in 1901-02 was 100 and the average attendance only 50 per cent.) The class fees received this year amounted to \$348, as against \$99.50 last year. This makes the class work not far from self-supporting. It ought to be added, however, that this large increase is mainly due to the popularity and large size of the classes in dancing.

#### CLUBS.

The first club to be mentioned is the long-established *Mothers' Club* under the devoted care of Miss Jenison. It consists of 29 members, and has met fortnightly on Tuesday evenings. There have been 29 meetings during the year, including three summer picnics. The average attendance has been 20. Ten members are of American antecedents, 7 of Irish, 6 Jewish, 2 Italian, 2 English, and 1 each are French and Nova Scotian. The object of the meetings is mainly social, to furnish a pleasant evening with friends for these women whose days are filled with hard work and who have but few, if any, outings. When trouble comes into their lives the mothers turn naturally to the friends here for sympathy and help. A delightful feature of the club's year has been the goodwill with which our denominational young people and others have furnished entertainment. They have come repeatedly from the Church of the Disciples, Second Church, Dorchester and Brighton; the Arlington Street Church arranged a series of five evenings with Mrs. Minerva B. Tobey who gave informal talks. Something entertaining is always offered, if no more than the reading of a bright magazine story, and this, with a cup of tea and perhaps a game or a dance, fills the two hours happily. The good cheer and

good fellowship radiated into the lives of these home-makers are counted a worthy and adequate return by the Club's helpers.

*The Young People's Club.* MR. BURLINGAME reports that the second year of the Parker Memorial Young People's Club has been both a beneficial and a prosperous one. The Club has gained in membership and in interest. It meets in the parlors of the Memorial every Monday evening from October to May. The first Monday evening in each month is the Club's business meeting, and the other Monday evenings are devoted to socials and instructive talks. The following gentlemen have addressed the Club during the year:—REVS. EDWARD CUMMINGS, C. W. WENDTE and F. S. C. WICKS, MESSRS. SPINNEY, CHARLES FRYER and JOHN C. HADLOCK.

*Boys' Club.* Of the Boys' Club MR. BURLINGAME reports: The Boys' Club at Parker Memorial is, strictly speaking, a neighborhood club, but some of its members live in Roxbury, South Boston and Dorchester. The Club was formed in January, 1902, and has just finished its second winter of activity. There are at present thirty-eight members. The Club rooms are pleasant ones, consisting of a game and reading room and a gymnasium. The boys meet on Monday afternoons, Thursday evenings, and Saturday afternoons, and on the last Saturday evening of the month a social and ice cream supper is provided for them. In the reading room are games, a good selection of juvenile books and many weekly and monthly periodicals of interest to youth. The boys are permitted to borrow books from their club library for home reading, and this feature has met with an enthusiastic response. MR. GUSTAF ANDERSON, of the Posse Gymnasium, instructs the boys in Swedish gymnastics, and superintends the games in the gymnasium, and many thanks are due him for his kindly interest and faithful work with the boys. The hot and cold shower baths connected with the gymnasium have proved a pleasant and beneficial feature, and have been much used. During the summer months frequent excursions and outings were given, but the regular club meetings were suspended from May to September. Boys whose ages are between eight and fourteen have been admitted, and the boys are,

with but two exceptions, of American parentage. To MR. LEICESTER POTTER, of the South Congregational Church, thanks are due for his kind offices in assisting in the work of the Club.

*The Sphinx Club*, composed of young ladies from Boston Unitarian churches, has held regular Saturday sessions for seven months of the year. Nearly the entire day is devoted to the instruction of poor children, some 40 in number, in piano and violin music, elocution, embroidery, and other branches. At Christmas the children were given a happy time. This is to be reckoned one of the most admirable pieces of altruistic service rendered our constituency, and the faithfulness with which these young ladies have for years past given themselves to this work is deserving of the most grateful recognition. MISS GERTRUD S. SANDS is president of the Club. The Club has placed a piano in the parlors for general use.

#### SPECIAL FEATURES.

Besides the open church door, the cheerful evening parlors and Sunday evening after-meetings, there have been a number of special social occasions during the year. Perhaps the most notable of these was the largely attended reception given the Minister and his wife on New Year's eve in the parlors, followed by pleasant addresses by REVS. B. F. McDANIEL and CHRISTOPHER R. ELIOT in the lower hall, the serving of refreshments and dancing. At 11.45 the company repaired upstairs to a brief watch-meeting at which the minister made an address, a prayer was offered and a hymn sung to welcome in the New Year. Another pleasant occasion was the reception to the Chorus Choir which followed their concert in Fraternity hall on March 18th. The Young People's Club has had many pleasant occasions of a social character, especially their jolly Christmas Festival. The Photography Class has also had its outings. Our neighborhood visiting is perhaps our weakest feature, yet it ought to be our strongest. The cause is simply a lack of time and strength on the part of our little force of workers. Yet something has been done in this direction and we have made many calls on those needing our aid and sympathy.

## HOSPITALITIES.

One of the pleasant features of the Parker Memorial is the hospitality it extends to other societies engaged in the work of human improvement. The following organizations have been granted the use of halls in the Parker Memorial on one or more occasions during the past year:—Boston Fruit and Flower Mission (twice weekly from May 20th to October 17th); Martha and Mary Club (once weekly from October 27th to April 26); Sphinx Club (every Saturday, October to May); Free Religious Association, Hale House, Denison House, South End House, Kindergarten Teachers, Molinero School (colored), St. Mark's Church (colored), Boston Historical and Educational Association (colored); Colored Men's Convention, First Church Girls' Fraternity, Arlington Street Church Girls' Club, Good Templars' District Lodges, Federation of Young People's Religious Unions, Liberia School Committee, Boston Ministerial Association, and The Ministerial Union.

## BENEVOLENT ACTIVITIES.

An important feature of our church is its benevolent and relief work. The minister and his assistants are at the church all day and evening to receive and listen to applicants, and comfort and help them according to their need and our ability. Besides securing a large amount of aid from other charitable agencies in the city, especially from the Associated Charities, with which we are very closely affiliated, assistance in money, food and shelter, amounting to some hundreds of dollars was given to those in need during the year, the main sources of our supply being the Tuckerman Circle, which makes our Benevolent Fraternity ministers the agents of its beneficence, and our own relief fund. Many were also clothed from supplies sent us by various churches, Women's Alliances and individual donors. Two hundred bags of coke and some coal was stored in our cellar and distributed by the Associated Charities of the district. At Thanksgiving and Christmas especially many were made happy.

In response to the annual Thanksgiving appeal sent to a number of Unitarian country parishes in Massachusetts, a large supply

of provisions, vegetables, fruits, jellies, groceries, pies, cake, etc., was sent us, besides a considerable amount of money. For the three days preceding Thanksgiving the force of workers at the Parker was occupied in receiving, assorting, and distributing the goods so generously contributed. Some scores of baskets, each containing the materials for a dinner, except the conventional turkey, in whose stead, in most cases, was an envelope containing a dollar bill, were sent to as many deserving families and single women keeping house. So large had been the response that a goodly portion of the gifts sent were transferred to the other South End Branch of the Benevolent Fraternity of Churches, the Morgan Memorial, where the same scenes were repeated. At 12.30 on Thanksgiving Day some twenty or thirty persons, mostly young men from country homes, now at work in Boston, and connected with the social and religious life of the Parker Memorial, sat down to a well-provided table as the guests of REV. CHARLES W. and MRS. WENDTE. Among the toasts was a hearty one to the generous donors whose gifts made possible the good cheer of the occasion.

Among the Unitarian Churches and Sunday Schools which responded to the Parker Memorial appeal were those at Arlington, Belmont, Billerica, Bolton, Braintree, Brewster, Brookfield, Brockton, Brookline, Canton, Cohasset, Concord, Danvers, East Bridgewater, East Lexington, Hopedale, Lancaster, Leominster, Lexington, Littleton, Medfield, Northboro, Randolph, Sandwich, Wayland, Westdale, and West Bridgewater.

The Martha and Mary Club has met every Monday during seven months of the year in Fraternity Hall to prepare and give out sewing to needy women. In May it held also a successful sale in furtherance of its work. This also is a long-continued and most meritorious service, dating back for many years.

Perhaps the most unique feature of our philanthropic work was the City Day for Country Children held on September 26, 1902, under our auspices. This was largely a philanthropic experiment, modelled after the same Danish example from which the "Country Week" was derived. Fourteen thousand country children are thus

entertained in Copenhagen annually. We began modestly with forty-seven children from Milford, N. H., carefully selected by the REV. C. W. CASSON and others from the public schools of that town. Only two of them had ever before seen a city. Under the charge of MR. CASSON and three school teachers they arrived in Boston, and were met at the station by the Minister of the Parker Memorial and his assistant, MR. H. B. BURLINGAME. Despite a steady rain barges were taken to points of historic interest—Faneuil Hall, Christ Church, Copp's Hill, T Wharf, the tenement house district, Old State House, and after luncheon and rest at the Parker, to the Public Library, Public Garden, Common, and State House, and by the Elevated to the station in time for the return journey at five o'clock. The enjoyment of the children was keen, and the lessons they learned lasting, as their increased interest in their studies, the historical course especially, has revealed. The cost of the excursion was defrayed by interested friends.

This account of the benevolent activities of the year may close with the mention that the minister has conducted fourteen funerals and five weddings during the year. Three of these were conducted from the Parker Memorial—Miss R. H. Clapp, Mr. Charles Wellington, and Joseph W. Arnold. He has also preached and made religious addresses in fourteen city and suburban pulpits beside his own, and lectured and made general addresses on twenty-one other occasions in and out of the city.





## CHANNING CHURCH.

*Cottage Street, near Dorchester Avenue, Dorchester.*

In charge, REV. JOHN B. W. DAY, Dorchester.

The minister of the Channing Church, REV. H. H. SAUNDERSON, having resigned his charge at the close of the year 1902, candidates for the position were listened to with the result that REV. JOHN B. W. DAY, of Amherst, Mass., was selected in February, 1903, by a vote of the parish, a choice the Benevolent Fraternity of Churches took pleasure in confirming. The new minister began his work March 1st, and was installed on the evening of March 18th. MR. DAY reports as follows:

During my two months' stay the regular activities of the parish have gone on.

The Woman's Alliance, a strong and helpful organization, has held its meetings regularly. It is already making preparations for the work of next season. On the evening of the eighteenth of April, it tendered a reception to the new minister. Through its efforts a new Sunday School library has been recently opened.

The Sunday School, under the direction of Mr. E. N. BAGG, its devoted and energetic superintendent, is steadily growing. In fact, it has increased so rapidly as to outgrow its present corps of teachers. On Easter Sunday the school held its first concert. At the conclusion of the service plants were distributed to all the children. On the 26th of April it commemorated Arbor Day by the planting of trees on the church grounds.

Of the work of the Boys' Club too much cannot be said. This club meets Friday evening of each week. Under the direction of Mr. H. R. STEPHENS, the boys have been interested in light gymnastics. A basket-ball team and a friendly contest with that of a neighboring church, have helped to keep the interest of the members.

I cannot close without calling your attention to the fact referred to in the report of last year, namely the lack of a large assembly room for social purposes. As Mr. SAUNDERSON mentioned last year, we have completely outgrown the present Sunday School room. Until recently the entire Sunday School has not been meeting together, the reason being that no room has been large enough to contain all the classes.

The difficulty has been somewhat remedied for the present by using the main room of the church for this purpose. We cannot, however, use the church room for entertainments and kindred affairs. Our present Sunday School room will seat but one hundred. When we can easily gather three times this number for every entertainment, it is distressing that our efforts should be limited for lack of room. It seems especially needful for the next winter's work that we should have a social hall capable of seating from three to four hundred people. Under our present conditions our efforts are hampered, our opportunities to increase our income limited, and some work is rendered absolutely impossible. It is hoped that the board will realize our situation and offer some remedy for our difficulty.

JOHN DAY.



## SUMMER WORK, 1903.

During the summer months the activities of the various branches of the Benevolent Fraternity of Churches are much curtailed. While the buildings remain open, the hours of service are usually shortened, and recreation has a larger following in them than labor or self-improvement. Clubs, classes and lecture courses are largely suspended. Heads and employes of chapels, teachers and pupils, volunteer workers and visitors take a well-earned and needed vacation, which is all the more enjoyable to them because, owing to their own exertions and those of coöperating philanthropies, the people connected with their chapels and schools are also privileged to enjoy their outings and weeks of country rest.

### PARKER MEMORIAL.

The Parker Memorial reports that its Mothers' Club held two pleasant picnics, one at Waverley Oaks, with twenty-five present, including several children, and another at Nantasket, with twenty-one adults in attendance. Two families, including eight persons, were cared for at the Mothers' Rest in Newton Highlands for two weeks. Another Parker Memorial party of sixteen women enjoyed a week's vacation at Shirley in Miss Cordner's summer colony. The Young People's Club arranged evening electric excursions, and through the thoughtful kindness of the Boston Elevated system some three hundred electric car tickets were received for free distribution. The Boston Young Men's Christian Union also provided a number of carriage rides for our invalids. In charge of three gentlemen friends, fifty Parker boys and girls were taken on one of the city Randidge excursions. The Parker Memorial was open all day throughout the summer. MR. WENDTE was accorded a longer leave of absence than usual, being away eleven weeks in July, August and September, which he spent in Europe. Meanwhile, REV. GEORGE R. DODSON took his place as minister-at-large at the Parker, conducting funerals and weddings and answering

calls for pastoral and humane service. The call for free ice for the sick was not as large as usual; owing to the coolness of the season only eighty-seven orders were filled. Jellies were also sent to invalids, physicians secured, and cases of need attended to, the Poor's Purse of the Fraternity having made an appropriation for this purpose, employment was found and no little visiting was done. The Boston Fruit and Flower Mission held its regular semi-weekly sessions in Fraternity Hall and twenty-five thousand bouquets were distributed. The Public Library Station and Reading Room in the building was open all summer, afternoons and evenings. Finally, we have to note a new feature, the Parker Memorial Field Club. This club was organized in June last by MR. F. W. BIRCHALL, who has been its inspiring leader. To his fraternal spirit and enthusiasm for both nature and art, its success has been chiefly owing. Its objects are recreative rather than scientific, yet collections of plants and herbs and geological specimens were made and animal and bird life studied. Many photographs were taken, the microscope used, Ruskin and other nature writers were read from, and conversations held. During the past summer the club, which numbers some fifteen or twenty members, had several delightful outings, visiting in turn, mostly on Saturdays, beautiful localities at Woburn, Stony Brook, Marblehead Neck, Waverley and Codman's Woods. At the latter place they were favored with the guidance of MR. LINDSEY SWIFT. On Labor Day a rally was held at Maynard, in the vicinity of Concord, where a most enjoyable time was had.

#### BULFINCH PLACE CHURCH.

REV. C. R. ELIOT reports that at Bulfinch Place Church the regular Sunday services were held all summer except during August, when its people were invited to worship at King's Chapel. The church was open every day (August included) for the reception of visitors, flower mission work, or the summer playroom. A great many baskets of flowers were received and distributed in the workshops and homes of the neighborhood. The playroom continued for seven weeks, with a usual attendance of 150 children,

chiefly Italians and Jews. Many vacations were provided for young women and children, otherwise unable to enjoy such a season of rest. Visiting among the sick and needy was faithfully continued. The minister or one of his assistants was always at hand to answer calls of friendly or religious service.

#### MORGAN MEMORIAL.

It remains for us to give some account of the varied and important activities at Morgan Memorial during the heated term. With few exceptions its activities went on as usual, and the fitness of its new building for the manifold uses for which it was erected received a gratifying attestation. MR. HELMS, who, giving up his much-needed and well-deserved summer vacation, devoted himself so completely to this cause, should receive our warm commendation. MR. HELMS reports as follows:

1. *Open Air Work.* Nearly every night this summer we have held an open air gospel and temperance meeting in front of a large saloon near the chapel. The audiences have been unusually large, the attention excellent, and many have followed inside to the evening meetings and have there signed the pledge and made a new start to a right life.

Sunday afternoons we have also held gospel temperance meetings on Boston Common. More than 200 signed the pledge as a result of the work on the Common.

Some of our temperance workers have responded to calls to hold rallies at Quincy Point, Orient Heights, Allston and Dorchester. The meetings were well attended and requests have been made for them to return.

2. *Indoor Work.* With the exception of our Industrial School, music school and three clubs, all our regular work has continued throughout the summer. The attendance at all meetings has been larger than usual in summer.

3. *Children and Fresh Air.* Our Day Nursery and some other very needy small children spent the months of July and August at Melrose. By means of the Country Week, the Deaconess Home, Milton Convalescent Home, Newton Home, and some contributions

of private individuals we have been able to get about 200 children into God's out-of-doors for a week or more.

The Allston and Brighton Fresh Air Mission and the City Randidge Excursions and private picnic parties enabled us to take more than 800 more into the country for a day.

A score or more tired and sick and aged adults have also been rested and relieved.

All our missionaries, except the minister, have been able to get two weeks or more of rest.

#### CHANNING CHURCH.

REV. MR. DAY reports: I have the honor to present the following report in regard to the work at Channing Church for the past summer:

At its annual meeting held in May the congregation of Channing Church voted to assume the responsibility for the running expenses of the parish for the coming year. This does not include the minister's salary. This is a large undertaking, yet the parish has begun its new year confident that it will meet its financial obligations.

The church was closed during the months of July and August. This has proved a wise measure, inasmuch as the congregation scatters during the summer months. October 1 found all our activities in running order. The Sunday School has suffered severe losses by the removals and deaths of several of its efficient workers. Our inability to fill these places up to the present time has somewhat hampered our work. Two new clubs have been formed this fall. A Boys' Club has been organized under the name of the Channing Cadets. Military drill is a feature of its meetings. A Girls' Club, the Channing Juvenile Society, has been formed. Its purpose is to promote the social and charitable spirit of our church. The present condition of these two organizations is most encouraging.

#### NORTH END UNION.

MISS BARKER, the resident worker, reports:

The summer work of the North End Union for 1903 included,

as usual, the distribution of flowers twice a week, excursions, neighborhood visiting, etc.

Over 2260 bouquets were sent out, the majority direct to the homes of those known personally to the resident worker. These were joyful errands for the little flower girls because of the glad appreciation expressed by each and every one. To all friends from the fifteen different towns contributing who assisted in any way we add our most grateful thanks. In fact, this flower ministry serves to accomplish a double purpose, for besides carrying the blossoms the little messengers bring back much information, reporting sudden illness or distress and emergencies of every kind. Thus the resident worker is kept in close touch with the many families represented in the various departments.

Nine excursions were made, to Norumbega Park, Point of Pines, Revere Beach, etc., and 280 different children, working girls and mothers given a day's outing. We are especially indebted to the Elevated Railroad for free tickets and also to the Newton Street Railway Company who again, as in the past, generously provided special cars and Norumbega Park privileges. Three times during the season we were given this opportunity.

Vacations of a week or ten days were secured for many through the Country Week and Lend-a-Hand Society. From a carefully selected list of especially needy children and mothers about fifty were provided for. Several special vacation cases were also cared for by friends.

We wish to particularly emphasize a most important fact in regard to this summer work, namely, that it is not in any sense distinct or apart from our whole general plan. Through the cordial relationship steadily maintained in this way by the resident worker all our industrial and social activities are developed from year to year and only from actual knowledge of family conditions, needs, etc., are pupils admitted to the various classes.

#### BOSTON COMMON PREACHING.

The Benevolent Fraternity of Churches conducted the usual open-air services on Boston Common on Sunday afternoons from June 7th to September 13th inclusive. An excellent list of speak-

ers had been secured by the Corresponding Secretary, MR. WENDTE, who is charged with the care of these services. Our Unitarian clergy, for the most part, displayed a commendable readiness to give their services to this cause. Two ministers, and sometimes three, took part in each service, and only one of the thirty-two clergymen announced failed to keep his appointment. The topics were chosen by the speakers themselves and were usually of a practical religious nature. The music was led by a cornet, and leaflets containing a selection of hymns were distributed. Two obstacles interfered with the complete success of the meetings. First, the frequent rainy or damp weather, which, on three Sundays out of the fifteen, prevented any service whatever being held and thinned the audience on other occasions. Secondly, re-location of the bandstand of the city Sunday afternoon concerts to within a short distance of our place of meeting, necessitating a half-hour's postponement of our service. Nevertheless the attendance at our services was very satisfactory, ranging from one to three hundred. There was close attention to the speakers and even applause. The worship part of the services was conducted in turn by REVS. C. R. ELIOT, GEORGE R. DODSON, and C. W. WENDTE. The expense of the series was \$80.90, a reduction from last year's expense of nearly one-half. In general it may be said that it seems worth while to keep up these services. They place us in touch with certain elements not likely to enter our churches; they are a demonstration of a brotherly spirit and sympathy with the masses on the part of our Unitarian fellowship; they afford our ministers an opportunity for the practice of plain and direct speech on religious topics. About twenty per cent. of the hearers are quite regular in their attendance, the rest are casual listeners of every nationality and creed, social grade and intellectual capacity. It is impossible that the service should not, as a whole, produce a good impression on such, and some of the earnest words spoken bear fruit for a manly, righteous and believing life.



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Lists  
of  
Officers, Churches and Delegates  
of the  
Benevolent Fraternity of Churches  
In the City of Boston

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1903-1904



**Executive Committee, 1903-04.**

REV. THOMAS VAN NESS	President
REV. PAUL R. FROTHINGHAM	Vice President
WILLIAM P. FOWLER	Treasurer
REV. F. S. C. WICKS	Recording Secretary
REV. CHARLES W. WENDTE	Corresponding Secretary
REV. EDWARD CUMMINGS	} Directors
COURTENAY GUILD	
ERNEST JACKSON	
SUMNER H. FOSTER	
ARTHUR W. MOORS	
FREDERICK O. NORTH	
HENRY H. SHERMAN	
REV. HENRY T. SECRIST	

## Delegates.

### FIRST CHURCH.

REV. JAMES EELLS, <i>President</i>	41 Marlboro Street
EDWARD C. BRADLEE	113 Beacon Street
MISS CAROLINE P. CORDNER	55 Chestnut Street
JOSEPH G. FRANCIS	40 State Street
ARTHUR W. MOORS	171 Beacon Street

### SECOND CHURCH.

REV. THOMAS VAN NESS, <i>President</i>	11 Carlton St., Brookline
SUMNER H. FOSTER	190 Harvard St., Brookline
ARTHUR W. CHESTERTON	49 India Street
GEN. W. W. BLACKMAR	72 Commonwealth Avenue
WILLIAM H. NORTH	852 Beacon Street

### ARLINGTON STREET CHURCH.

REV. PAUL R. FROTHINGHAM, <i>Chairman</i>	294 Beacon Street
RUSSELL G. FESSENDEN	16 State Street
COURTENAY GUILD, <i>Secretary</i>	26 Mt. Vernon Street
HENRY W. SWIFT	50 State Street
GEORGE PIERCE	60 Congress Street

### SOUTH CONGREGATIONAL CHURCH.

REV. EDWARD CUMMINGS	104 Irving St., Cambridge
FREDERIC H. NAZRO	272 Devonshire Street
WILLIAM P. FOWLER	931 Tremont Building
DUDLEY R. CHILD	172 West Canton Street
HARRY B. SAWYER	84 State Street

### KING'S CHAPEL.

REV. HOWARD N. BROWN, <i>President</i>	King's Chapel
FRANCIS L. COOLIDGE	81 Marlboro Street
ERNEST JACKSON	383 Beacon Street
J. A. L. BLAKE	37 Beacon Street
L. H. H. JOHNSON	24 Marlboro Street

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REV. E. R. SHIPPEN, <i>President</i>	60 Virginia St., Dorchester
HENRY F. HOWE, <i>Treasurer</i>	65 Bedford St., Boston
W. CARROLL POPE, <i>Secretary</i>	Hotel Monadnock, Dorchester
FREDERICK O. NORTH	120 Boylston St., Boston
GEORGE B. FOX	6 DeWolf St., Dorchester

## CHURCH OF THE DISCIPLES.

REV. CHARLES G. AMES, D.D., <i>President</i>	12 Chestnut Street
HENRY H. SHERMAN . . . . .	The Charlesgate
MRS. CHARLES E. LINCOLN	7 Orchard St., Jamaica Plain
ALFRED JONES . . . . .	Norfolk House
HENRY NICKERSON . . . . .	37 Upton Street

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JOHN H. PIERCE . . . . .	Washington St., Brighton
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FREDERICK J. WHITE . . . . .	42 Englewood Ave., Brookline
EDWARD E. WOOD . . . . .	Cummings Road, Brookline

HAWES UNITARIAN CONGREGATIONAL CHURCH,  
SOUTH BOSTON.

REV. JAMES HUXTABLE, <i>President</i>	568 East Fifth Street
WALTER JENNY . . . . .	55 G Street
ALBERT H. WHITE . . . . .	566 Broadway
CHARLES B. BEDLINGTON . . . . .	53 Old Harbor Street
MRS. CHARLES B. BEDLINGTON . . . . .	53 Old Harbor Street

## FIRST PARISH, WEST ROXBURY.

REV. JOHN H. APPLEBEE, <i>President</i>	Landseer Street
C. W. SPARHAWK, M.D. . . . .	Centre Street
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MRS. HERBERT L. MORSE . . . . .	Whittemore Street
MRS. JOHN A. WHITTEMORE . . . . .	Hastings Street

## ALL SOULS UNITARIAN CHURCH, ROXBURY.

REV. H. T. SECRIST . . . . .	3 Abbotsford St., Roxbury
W. J. WILCOX . . . . .	144 Townsend St., Roxbury
FOSTER M. HOOPER . . . . .	65 Georgia St., Roxbury
MRS. E. W. HOWE . . . . .	10 Wayne St., Roxbury
MISS KATHARINE A. GAGE . . . . .	29 Wenonah St., Roxbury

## FIRST CONGREGATIONAL SOCIETY OF JAMAICA PLAIN.

REV. CHARLES F. DOLE, <i>President</i>	Roanoke Avenue
E. PEABODY GERRY, M.D. . . . .	2 Everett Street
MISS ELLEN LEE . . . . .	Alveston Street, Jamaica Plain





# Seventieth Annual Report

OF THE PHILANTHROPIC AND MISSION WORK  
OF THE UNITARIAN CHURCHES OF BOSTON  
INCORPORATED UNDER THE TITLE OF

## The Benevolent Fraternity of Churches 1903-1904

WITH LIST OF OFFICERS AND DELEGATES  
TREASURER'S REPORT, AND REPORTS  
OF THE MINISTERS OF BULFINCH PLACE  
CHURCH, CHANNING CHURCH, *Dorchester*  
MORGAN MEMORIAL, NORTH END UNION  
AND THEODORE PARKER MEMORIAL

PUBLISHED FOR DISTRIBUTION

SEPTEMBER, 1904

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# SEVENTIETH ANNUAL REPORT

OF

## The Benevolent Fraternity of Churches in the City of Boston

WITH THE

REPORTS OF THE TREASURER  
AND MINISTERS-AT-LARGE

1903—1904

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BOSTON

GEO. H. ELLIS CO., PRINTERS, 272 CONGRESS STREET

1904



## FORM OF BEQUEST.

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*I give and bequeath to the BENEVOLENT FRATERNITY OF  
CHURCHES IN THE CITY OF BOSTON, a Corporation established  
by law in the State of Massachusetts, the sum of*  
*dollars.*

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The above is the simple form requisite in making a legacy for the furtherance of our work.

Any further information which may be desired can be obtained by applying to the Secretary at his office, 11 Appleton Street, Boston.

## EXECUTIVE COMMITTEE, 1904-05.

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President.

REV. PAUL REVERE FROTHINGHAM.

Vice-President.

REV. EDWARD CUMMINGS.

Treasurer.

WILLIAM P. FOWLER.

Recording Secretary.

REV. F. S. C. WICKS.

Corresponding Secretary.

REV. CHARLES W. WENDTE.

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COURTENAY GUILD.

FREDERICK O. NORTH.

ERNEST JACKSON.

REV. HENRY T. SECRIST.

SUMNER H. FOSTER.

CHARLES L. BURRILL.

NOTE.—The Headquarters' Office is at the Theodore Parker Memorial, corner Berkeley and Appleton Streets. Rev. Charles W. Wendte is in charge, and will respond to calls for information or service. Office hours from 10.30 to 1 o'clock daily, except Sundays.



## BENEVOLENT FRATERNITY OF CHURCHES.

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### HISTORY, AIMS AND METHODS.

Dr. Joseph Tuckerman began his labors as a minister-at-large in Boston in 1826. He was at first supported by individual contributions. In 1827 his work was taken in charge by the AMERICAN UNITARIAN ASSOCIATION; and regular reports were made to that body. It was found desirable to place this growing work on a different basis; and the Association transferred its supervision to what is now known as the BENEVOLENT FRATERNITY OF CHURCHES, which has carried on the enterprise ever since. This body was founded in 1834 by delegates from the Unitarian churches of Boston, and incorporated in 1839. To-day it represents a distinct organized work of the Unitarian denomination in Boston, through the several channels of philanthropy, education, worship, and free church privileges. It aims in every true sense to be a Ministry-at-Large. The churches representing the "Fraternity" are situated at widely contrasted localities in the city. In each case the plan is carried out of fitting the activities to that particular region. .

A summary of the different methods employed in carrying out its plans would contain nearly everything that comes within the scope of Christian civilization. The Fraternity carries on industrial training, free lecture courses, gymnasi-ums, reading-rooms, clubs and classes, and all modern helps to good citizenship. On the other hand, it maintains preaching, Sunday-schools, pastoral relations with the sick and poor, and whatsoever belongs to a living Christian church. It is the "Fraternity's" province to care for the churchless, whether rich or poor; and it seeks to provide facilities for the people who are either indifferent to church life and work

or have become alienated. In other words, it seeks by a flexible and all-around manner to be the Ministry-at-Large of the Unitarian churches of Boston. The means for this wide and varied work are provided by funds which have been steadily growing through bequests since the "Fraternity's" origin, and also by annual donations from most of the Unitarian churches in the city of Boston. The conduct of its affairs has been so discreet in the past that it has won confidence from all sources. Although under the auspices of the Unitarian churches, it is unsectarian, and aims to instil those truths which lead to character, and to spread the influences which tend to create self-respect, self-support, and genuine religious faith. Some of our best-known leaders in religious and moral movements have been associated with this organization, such as Channing, Gannett, Henry Ware, Parkman, Barrett, S. K. Lothrop, Robbins, Starr King, J. F. W. Ware, Henry P. Kidder, Charles Faulkner, and Rufus Ellis. Recognizing the claims and opportunities of modern life in a city like Boston, the "Fraternity," while it seeks to preserve all the merits of the past ways of carrying on missionary work, desires at the same time to add thereto new methods and enlarged plans.

#### DELEGATE MEETINGS AND COMMITTEES.

The Annual Meeting of the Benevolent Fraternity of Churches is on the first Sunday in May, at which time the officers for the year are chosen. The contributions of branches should be paid before the first day of May, when the financial year begins. The other regular meetings are on the second Sunday in October, the second Sunday in December, and the second Sunday in March.

The delegates of the churches represented in the Benevolent Fraternity of Churches are divided into Committees, serving two months. Each Committee, during its time, visits the various Chapels and Sunday-schools. A list of the delegates will be found in the Appendix.

## REPORT OF THE EXECUTIVE COMMITTEE.

PRESENTED MAY 1, 1904.

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The lapse of seventy years finds the Benevolent Fraternity of Churches in the city of Boston still engaged in the philanthropic and religious activities for which it has been so long and favorably known in this community. Its labors during the past year especially, in their extent and variety, in the new features introduced, and their manifestation of vigorous life, will show, as we hope to prove by the reports of the different departments of our work which follow, that we are not unfaithful custodians of the great trust which has been committed to us.

### SOCIAL RECONSTRUCTION.

Before entering into the details of our stewardship, some general reflections on the nature and aim of our Association may be in order. The worker in the field of social amelioration and improvement, in proportion as he is in earnest with his vocation, is at times overcome with a sense of the inadequacy and hopelessness of his endeavors. Not only does he painfully realize his own insufficiency for the great tasks which await him. He finds still greater cause for discouragement in the nature of the existing social and industrial order. He notes the present unfair and unequal distribution of the goods, the opportunities and the privileges of life, the unjust economic arrangements and oppressive legislation which are the outcome of selfish and unbrotherly action on the part of dominant classes in times past and present. He traces the inevitable result in class hostilities and industrial feuds, in race-hatreds and religious prejudices, in wide-spread poverty, squalor, sickness, misery, vice, and crime. Such are

the appalling, overwhelming obstacles which confront the philanthropist and social reformer as he seeks to mitigate the evils of modern society and ameliorate the lot of the masses of mankind. No wonder if, in the presence of these great maladjustments and wrongs by which so large a section of the human family is made to suffer, the most devoted humanitarian should at times lose heart, and feel as if his most intelligent and self-sacrificing efforts were of little avail, as if he were a mere pygmy butting against a wall of stone with a straw! It becomes increasingly evident to him that more radical treatment is needed for the eradication of the social miseries of civilization,—a course which will not be content with palliative measures, with merely relieving some of the more apparent and easily reached consequences of man's ignorance and moral weakness. The causes which breed these evils must be attacked: they must be prevented at their source. A more enlightened public opinion must be created, a more democratic and brotherly spirit awakened. These must lead to juster laws, better industrial and economic relations, higher forms of institutional life. Only so can human society be redeemed from its present inequality, injustice, suffering, and wretchedness, only so can it approach the divine ideal set before it in that fundamental Christian teaching,—the common brotherhood of man and the universal Fatherhood of God.

In this work of social regeneration all existing forces for the betterment of man must unite. It is a holy war, in which there can be no substitution and no mustering out. The legislature and the bench, the college and the church, the philanthropist and the reformer, the man of finance and the apostle of science, the captain of industry and the labor leader, the wisest statesman and the humblest voter, all men and all women, have alike their part to perform, their contribution to make in this campaign. They must prevent at their very inception the mistaken and selfish courses of conduct which become the initial causes of social injustice and distress, and so act and legislate as to lift mankind to

higher planes of material well-being and personal virtue and happiness.

And this is actually being done the world over. Everywhere in civilized society we behold a great movement going on, led by the large-hearted and progressive spirits of the race, for the betterment of the social order, the equalization of opportunity, the readjustment of industrial and economic conditions, for a purer democracy, and the devotion of the strong to the service of the weak. One of the greatest triumphs of the principle of human fraternity and equality won in the last century was the abolition of slavery. The opening of the twentieth century seems to presage the end of the barbarous practice of settling international disputes by deeds of human slaughter. May we not be encouraged to believe that the same method of friendly arbitration of differences shall, in the near future, be extended also to labor disputes, and the present industrial friction and hostility be exchanged for justice, peace, and good will?

#### THE WORK OF AMELIORATION.

The world ever advances in wisdom and social justice; but, it must be admitted, it advances very slowly. It has taken many centuries to bring about the present unsatisfactory and oppressive conditions. It may well take centuries more to transform and improve them. But what, in the mean time, is to become of the victims of these conditions? Who is to relieve their necessities, mitigate their distress, console their sorrows, reassure their faltering faith in hours of trial and temptation? Human love and beneficence alone can do this, under the guidance of that religion which tells us that, inasmuch as we have done it unto one of the least of our brethren, we have done it unto Him. It is this conviction of the necessity and beauty of brotherly service,—to feed the hungry, clothe the naked, and shelter the homeless, which, despite all doubts and discouragements, reassures and inspires the charity worker. He realizes that,



while the improvement of society as a whole is the ideal of humanitarian endeavor, this does not preclude the amelioration of the existing evils of society. It includes it rather. If we were to remain indifferent to the individual cases of human suffering we behold, how could we attain to the larger sympathy which takes all mankind into its loving thought and care? The best way to gain the strength and insight necessary to eliminate the underlying causes of the social evils of our day is to faithfully practise our virtue in relieving their consequences.

Certain critics of the philanthropic methods of society charge that they tend to enfeeble both those who receive and those who administer this bounty. They make the recipients of it content, or at least passive, under the most intolerable conditions of the social and industrial order,—conditions which they ought rather to protest and rise up against. They impart to the bestower of charity a self-satisfaction and an easy sense of duty done and merit achieved, which effectually prevent any larger view of social obligation or any attempt to deal with the deeper causes of human misery. This criticism might be valid against antiquated and ecclesiastical forms of charity administration, but is no longer so against the enlightened principles of modern charitable endeavor. The system which chooses for its motto the sentiment "Not alms, but a friend," whose main purpose is to promote self-help and self-respect, which builds up individual character, encourages the love of home and family, and inculcates temperance and good citizenship, is not justly chargeable with the degeneration of society. As a matter of fact, it is precisely the advocates and leaders of this new method of charity organization who are the most prominent and effective agitators in the field of social and industrial reform. But, even if the charge were measurably true, would the opponents of public and private charity counsel its abandonment? Would they dare to take the responsibility for the vast distress and suffering which would ensue? Even if an ideal order of society can be conceived, and possibly, at

some far-distant day, inaugurated, in which want and distress shall be done away or be reduced to their lowest limits, this does not acquit the well-to-do, intelligent, and dominant elements of society from their present duty of uplifting the poor, the unfortunate, and the afflicted, and caring for the weaker members of the social organism.

#### INDIVIDUAL REGENERATION.

It was the profound consciousness of this duty which led, three-quarters of a century ago, to the formation of the Benevolent Fraternity of Churches in Boston. The latter was intended as an expression of human sympathy and obligation, a rallying-point of associated efforts for the dispensation of charity and the inculcation of virtue and piety among the depressed elements of the community. And this suggests a second leading purpose of our Ministry-at-Large. It not only seeks to relieve the temporal wants and mitigate the sufferings of the unfortunate who are brought to its attention: it also appeals to their intelligence and conscience, their affections and will. It does not deal with them in masses: it addresses them as individuals. It looks upon them as morally responsible beings, capable of self-recovery and self-help, and with unlimited possibilities of growth in virtue, character, and holiness. From this point of view the maladjustments and evils under which human society suffers to-day are not solely the product of the selfishness and unscrupulousness of the dominant classes. In at least equal degree they result from the indolence and self-indulgence, the unthrift and recklessness, the folly and moral weakness of the masses themselves. Any system of social reconstruction which ignores this, which bases its hopes of a better future solely on legislation and large schemes for the improvement of the external conditions under which men live together, will assuredly fail. Whatever improvements may be made with respect to the distribution of wealth and the equalization of opportunity, there will always be stragglers

left behind in the onward march of humanity. The wilfully ignorant, the lazy, the improvident, the victims of passion and appetite, will remain then, as now, the unsaved remnant which blocks the way of social betterment, and is ever the object of pity, restraint, and Christian endeavor.

Is it not apparent that to deal with these interior evils we must attack them from within? We must touch the inward springs of character. Prompted by human sympathy, we must make our appeal to the individual reason and conscience and heart. We must act upon the belief that "there are moral forces in human nature potent enough, if they can be roused into action, to transform the individual character, and to subdue the evils and develop the good of which human society is capable." To morally and spiritually arouse the poor and unfortunate, to inculcate virtue and temperance, to inspire hope and friendliness, to redeem them individually from poverty, vice, and sin, to transform their dirty and neglected homes into cleanly and orderly ones, to alleviate domestic inharmony, to brighten the lives of the children, to impart the consolation and cheer of religious faith to those who have lost or perhaps never known its inspiring power,—in a word, to prove that the inward power of character is adequate to conquer the adverse pressure of personal circumstances,—this is the privilege and aim of the Ministry-at-Large. The results of such a ministry may seem, at times, inadequate in proportion to the exertions put forth; but we who conduct and support it are not held responsible for its results, but for the intelligence, earnestness, unselfishness, and loving kindness of our endeavors.

#### RELIGIOUS APPEAL.

With this conviction the Benevolent Fraternity in all its branches maintains religious services, and finds in religion the central inspiration of its endeavors. The present religious conditions in the city of Boston are distinctly unfavorable to this purpose. Its population, of which three-fourths

is of foreign birth or parentage, is divided into many different forms of religious belief and worship. This makes the religious part of our ministry increasingly difficult. It is claimed that 52 per cent. of the population of Boston is Roman Catholic in faith. This is the very element with which charity workers in our city are most often called to deal. To attempt any religious work among this element would subject those Protestants who should essay it to suspicion and hostility. For this reason, in many instances, the settlements and other philanthropic agencies at work among the poor refrain from any allusion to religious topics, except in the most general and casual way. The ministers-at-large supported by the Benevolent Fraternity have not been willing to make this concession, and because of their refusal have doubtless circumscribed their activity among certain classes of the community. But they have the satisfaction of knowing that their usefulness to other elements of the population has been all the greater. They have been enabled through their public services and private ministrations to bring the power of divine and regenerative truth to bear upon the hearts and consciences of the reckless, intemperate, and irreligious, and its support and consolations to the tempted, the afflicted, and the solitary. In the early days of the Ministry-at-Large this was the chief function of its clergy. We read, in the reports of a Tuckerman, a Ware, a Waterston, and a Sargent, of three Sunday and numerous week-day services of religion, of prayer-meetings at the humble homes of their parishioners, of ministerial visitations and exhortations to piety and virtue. Our methods to-day have changed. Educational, industrial, recreative, and co-operative features have been added to the work of our chapels which formed no part of the programme of our earlier missionaries. Yet we believe that the spirit of piety and love which distinguished the earlier ministers of the Benevolent Fraternity has not departed from its present force of workers, but is the vital nerve of all their endeavors.

Turning now to a brief consideration of the reports of our

ministers-at-large, we are reminded of the truism that the life of institutions, like that of individual men, is a process of readjustment to a constantly changing environment. Through the exercise of intelligence, energy, and good will to make this readaptation as promptly and effectively, and with as little friction and loss as possible, this is the test of vigorous and successful institutional life. In the city of Boston to-day rapid and great changes in the composition and growth of its population necessitate corresponding adaptations in the equipment and work of our Fraternity.

#### THE NORTH END UNION.

One of the longest established of our chapels, was the first to feel this necessity. As the Parmenter Street Mission, it was conducted for years on the usual missionary lines, with Sabbath services, Sunday-schools, and various philanthropic adjuncts. The influx of foreign elements, driving out the American and Protestant residents, compelled, some years since, an entire reconstruction of its work. Surrounded by Jewish and Roman Catholic populations, the latter chiefly Italians, it became necessary to provide for their wants. Moreover, in this reconstruction the interests and welfare of the children must be made paramount. Mr. Booth in his famous work on the poor of London finds that, taking London as a whole, it is the children who are most responsive. Everywhere the charity worker is confronted by empty, over-staffed churches and crowded under-staffed schools. This is true to an even greater degree in Boston, because its adult population is so largely of foreign birth, unfamiliar with the English language, and often illiterate in its own. For this reason, lecture courses, reading-rooms, and similar agencies do not largely attract the adult foreigner among us. But no such obstacle is encountered with their children and youth. Educated for the most part in our public schools, ardently American in their sentiments, ambitious, hungering for knowledge, eager for play, gregarious by instinct, affectionate, and

grateful for the opportunities given them,—in the children of foreigners we find the responsive and plastic element for our most earnest endeavors. For them chiefly the North End Union maintains its reading and play rooms, its kindergartens, its industrial and other classes, its gymnasium and bath-rooms, its neighborhood visiting and summer excursions.

Even from a religious point of view this branch is able to accomplish not a little. Every Sunday afternoon it gathers



BENEVOLENT FRATERNITY'S (NORTH END UNION) SUMMER CAMP  
FOR BOYS, BRIDGTON, ME.

two hundred children, nearly all of Jewish extraction, and imparts to them lessons in righteousness, temperance, charity and good citizenship, with such insistence on the simple and basic truths of religion as the composition of the school makes advisable.

The present year will witness the inauguration of still another agency,—a summer camp in the Maine woods for young men and boys, which the thoughtful generosity of



one of the local directors of the North End Union, Mr. Leonard Tufts, makes possible. As Superintendent Hubbard is not quite ready to occupy it with the company of young men over seventeen years of age, for whom it was primarily designed, it has been suggested that during the coming summer all the branches of the Benevolent Fraternity be invited to make use of its advantages as a summer camp for boys under seventeen connected with their various chapels. The North End Union has received this proposal in a friendly spirit, and committees have been appointed to make the necessary arrangements.\*

#### BULFINCH PLACE CHURCH.

The longest established of our chapels, Bulfinch Place, is the lineal descendant of the movement inaugurated by Dr. Tuckerman. After seventy-five years of adherence to the aims and methods of the past, with such modifications as experience and wisdom dictated, it has, during the past year, given evidence of the abundant life in its working force by taking what seems to be a new departure, and one full of potential good for the neighborhood in which it is situated. The influx of colored and foreign elements into the West End has, during the past twenty-five years, wrought great changes in its population. The latter is now overwhelmingly foreign. A recent canvass of the public school attendance west of Cambridge Street yielded a surprising result as regards the religious affiliations of the children. In round numbers there were 75 Protestants, 250 Roman Catholics (presumably many others attended the parochial schools of the district), and 3,500 Jews. Set as it is in the midst of this seething sea of divergent nationalities, languages, and customs, it has for some time past been apparent that our Bulfinch Place Mission was called to a larger service to the neighborhood. It has naturally felt reluctant to surrender, in any large degree, the precious memories and methods of the past or to lose its present constituency and sphere of usefulness. Although weakened by constant removals from

\*A fuller report of this new enterprise will be found on pages 40 and 64.

the district, so great has been the attachment of the membership to Rev. Mr. Winkley, the pastor emeritus, to the present minister and staff, and to the chapel itself, that, taking advantage of the remarkable transportation facilities from our suburbs, its constituency has continued its relations with Bulfinch Place, despite removal from the district. It is evident, however, that, despite their attachment and loyalty to this church, the bonds that unite them to it must in the near future be gradually weakened, and the mission itself imperilled. Rev. Mr. Eliot, realizing this, has wisely sought a solution of the problem by turning his attention to the immediate and pressing needs of the neighborhood, with whose characteristics and requirements the district visiting of his assistant, Miss Stokes, has made him still better acquainted. With the full consent of our Executive Committee and the hearty co-operation of the congregation and friends of Bulfinch Place Church, he has undertaken the work of reconstructing and remodelling the present edifice, so as to make it better fitted for the work which he designs to accomplish for the depressed elements at the West End. Wealthy and well-disposed friends have generously responded to his personal canvass for funds. The total cost of reconstruction will amount to \$14,000, of which nearly \$12,000 is already assured. It is hoped to let the contracts this spring, and occupy the new quarters in the autumn. Precisely what effect this new direction of the labors at Bulfinch Place will have on the ministry now carried on there, or what special methods shall be undertaken to promote the new scheme, are not yet apparent. But it is gratifying to note such signs of vigor and far-sighted purpose in this oldest of our institutions. The warm acknowledgments of the delegates and directors of the Benevolent Fraternity of Churches are due to Rev. C. R. Eliot and his coadjutors and to a generous public.



## CHANNING CHURCH.

Of Channing Church, Dorchester, we can only report that it pursues the quiet tenor of its way. The new and beautiful chapel is greatly enjoyed, but in its provisions for the social life of the parish proves all too limited. The Sunday-school and parish activities are badly cramped for want of room. The purchase of a small parcel of land adjoining, and the extension of the Sunday-school annex, has been suggested.

## MORGAN MEMORIAL.

Morgan Memorial hardly needs a word to be spoken for it, so eloquently does it speak for itself. In religious and humanitarian zeal, in variety, comprehensiveness, picturesqueness, and popularity, it is exceeded by none of our branches. Rev. E. J. Helms, its pastor, has a genius for missionary work among the masses, and his devotion to his task often makes us apprehensive concerning his health. The financial affairs of this branch have occupied a large share of the thought and time of the Executive Committee during the past year. To conduct a joint mission with another religious body differing with us in religious belief and methods is of itself a delicate and difficult matter. But our Methodist friends have shown the greatest good will and a breadth of view equal to our own. The real cause for embarrassment is the ever-increasing expenditures of Morgan Memorial, caused by the expansion of its work.

The consequence of this increase of expenditure, as well as the enlarged appropriation required for the conduct of the Parker Memorial on its new lines, have for three years past resulted in an annual deficit to our treasury, which last year amounted to \$6,191.25. This year the deficit, thanks to increased gifts from our churches and from individuals, is some \$2,000 less. It is a serious question, however, whether we can much longer continue to face so serious a drain upon

our invested funds, even when these have been given without restriction.

#### THEODORE PARKER MEMORIAL.

Finally, we come to the affairs of the Theodore Parker Memorial. With the completion of the third year of its new management, the term originally determined upon for its trial as the centre of our Ministry-at-Large at the South End has come to a close. After careful consideration of its work for the three past years and its present activities and outlook, the Executive Committee recently voted, with cordial unanimity, to continue this work on the lines already laid down.

The Committee were prompted to this decision in part by the sound condition of the work itself and its growing usefulness, in part by the consideration that, through the approaching withdrawal of the Church of the Disciples from the South End, this large and populous district, which still contains more native Americans and Protestants than any other, except possibly the Back Bay quarter, will be left with no other Unitarian church services than those afforded by the Parker Memorial. The successive closing or transfer of the South Congregational, Hollis Street, the Church of the Unity, the New South, and now the Church of the Disciples and the Every-day Church, would seem to make it imperative that one church, at least, of the liberal order should be maintained in this neighborhood. The Parker Memorial seems fairly well situated and equipped to meet this need. Its Sunday evening congregation and general membership is predominately American, and appear to be slowly solidifying into permanent attendants and workers. A Sunday-school is to be undertaken this autumn. By pastoral visiting, and in other churchly ways, the effort will be made to build up the religious and congregational side of the work. A gratifying feature of this work is that a number of its activities are self-sustaining, the total home income for the year amounting to \$2,043.

It should be mentioned that a proposal was made last summer that, in the interests of economy and the improvement of our religious activities at the South End, a combination be effected between the Church of the Disciples and the Parker Memorial. Both edifices were to be sold, and a new church and institutional house erected in the neighborhood of Symphony Hall. Committees were appointed, and friendly conferences held. The Church of the Disciples finally declined to entertain the proposition on the ground that it would interfere with its plans, already made, for a location in The Fenway District. This negotiation may have given the impression to some that dissatisfaction with the present location and work of the Parker Memorial had suggested it. But it was prompted solely by a desire to enlarge and glorify that work under even more favorable auspices, and to advance the general interests of our cause in this city.

At the suggestion of the Unitarian Sunday School Society the staff of the Parker Memorial undertook last autumn the planting of a new Sunday-school near the Fenway. A basement room in the New England Conservatory of Music Building, on the corner of St. Botolph and Gainsborough Streets, was the best place of meeting that could be secured. The Unitarian Sunday School Society provided manuals and text-books. Eight Unitarian churches in Boston contributed toward the cost of maintenance. The school has now been six months in existence. In spite of attractive text-books and experienced and devoted teachers, it has not grown to any large dimensions. Thirty-two pupils have been enrolled, eight officers and teachers, and a dozen adults in the Bible class. The children all come from two or three streets in the immediate neighborhood, and belong to well-to-do families.

#### BOSTON COMMON PREACHING.

During the summer of 1904 open-air services on Boston Common have been conducted, as usual, from June 5 to September 11, inclusive. These meetings have been in general

charge of Rev. C. W. Wendte, aided by Rev. Messrs. Christopher Eliot and W. S. Key. The following speakers kindly gave their services: Rev. Messrs. Charles F. Dole, Edward D. Towle, George F. Pratt, Thomas Van Ness, Henry T. Secrist (twice), and George W. Cutter, Mr. F. W. Birchall, Rev. Messrs. E. J. Helms, W. W. Peck, E. B. Maglathlin, E. S. Wiers, W. H. Savary, Mr. Richard Humphreys, Rev. Messrs. C. R. Eliot (twice), J. F. Meyer, J. N. Pardee, W. S. Key, B. F. McDaniel, B. R. Bulkeley, J. T. Sunderland, C. G. Miller, W. S. Jones, Carlton A. Staples, and Charles W. Wendte (four times). The singing was led by a cornet, and leaflets containing the hymns were distributed. A large quantity of tracts was distributed and eagerly taken; but few, alas! were found suitable for this work. Only on one Sunday was the service intermitted because of bad weather. The average attendance was about two hundred, mostly men, and no one could desire a more attentive and reverent audience. About 20 per cent. of the listeners are quite regular in their attendance. The others are casual hearers of the word, and of every nationality and creed, social grade, and intellectual capacity. It is to be regretted that lack of means prevents us from making these services what they ought to be. A male quartette and a powerful and magnetic popular preacher would greatly add to their efficiency.

#### TUCKERMAN CIRCLE.

This would seem to be the appropriate place to acknowledge the beneficent co-operation of the Tuckerman Circle with our Ministry-at-Large. For seventy-five years the ladies composing this association have been engaged in their philanthropic labors. The funds they raise by needle and art work and in other ways are distributed among our ministers, and used by them for the work of charity. During the past year the sum thus distributed amounted to \$2,737.81. Without this timely and generous aid much of our best work would be impossible. The Fraternity returns its grateful

acknowledgments to the Tuckerman Circle for their loyal help.

#### THE CENTRAL OFFICE.

During the past year the central office of the Benevolent Fraternity has been open every week-day from ten to one o'clock, and at other times. Many inquiries have been answered, correspondence conducted, records kept, and general business transacted. Here every month, and oftener, the Executive Committee of twelve members has met, with a surprisingly full attendance, to conduct the business committed to it. The financial exhibit made by our Treasurer, Mr. W. P. Fowler, is encouraging in some of its aspects. No bequests have been made to us; but the general contributions have increased, the home income of the chapels is notably greater, and the special sums raised for the Bulfinch Place rebuilding, the North End Union Summer Camp, and the Morgan Memorial's work, run well up to \$15,000. The advance of the Fraternity in public favor is strikingly shown by commendatory articles and editorial comments which have recently appeared concerning it in our leading newspapers.

It remains for us to take note, in closing, of the declination of Rev. Thomas Van Ness to serve any longer as President of the Benevolent Fraternity. For four years past he has served in this capacity with the greatest devotion and tireless activity. He has never considered his own comfort where the interests of the Fraternity were involved. He has presided over our meetings, visited our chapels, attended committee meetings and made addresses, given interesting lectures, promoted system and co-operation in our management, and in every way in his power labored to upbuild our cause. It must be a satisfaction to him to know that he leaves the work of the Fraternity in a more excellent condition than it has been for years past. It is a satisfaction to us to know that he will still remain a member of the Executive Committee.

CHARLES W. WENDTE,  
*For the Executive Committee.*

# STATEMENT OF THE TREASURER, WILLIAM P. FOWLER.

INCOME AND EXPENDITURES OF THE BENEVOLENT FRATERNITY OF CHURCHES IN THE CITY OF BOSTON FOR THE YEAR ENDING MAY 1, 1904.

## INCOME.

Rents . . . . .	\$3,607.70
Bank tax rebate . . . . .	35.46
Income from investments . . . . .	10,106.15
Contributions from friends . . . . .	265.00
Contributions from churches . . . . .	5,341.00
Contributions for Morgan Memorial . . . . .	3,490.00
Contributions for Parker Memorial . . . . .	2,193.09
Contributions for Bulfinch Place Church . . . . .	325.00
Contributions for Fenway Sunday-school . . . . .	147.52
	<u>\$25,510.92</u>

## EXPENDITURES.

### *Parker Memorial.*

Expenses . . . . .	\$9,043.09	
City of Boston, 1903 taxes . . . . .	224.96	
Insurance premiums . . . . .	453.65	\$9,721.70
	<u>\$9,721.70</u>	
Rents received . . . . .	\$1,080.00	
Home income and friends . . . . .	<u>2,193.09</u>	<u>3,273.09</u>
Net expense . . . . .		\$6,448.61

### *North End Union.*

Expenses . . . . .	\$3,997.31	3,997.31
Rents received . . . . .	<u>1,000.00</u>	
Net expense . . . . .	\$2,997.31	

### *Channing Church.*

Expenses . . . . .	1,500.00
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*Morgan Memorial.*

Expenses . . . . .	\$5,845.31	
Interest . . . . .	<u>2,300.00</u>	
	\$8,145.31	\$8,145.31
Rents received . . . . .	\$1,527.70	
Friends . . . . .	<u>3,490.00</u>	<u>5,017.70</u>
Net expense . . . . .		\$3,127.61

*Bulfinch Place Church.*

Expenses . . . . .	\$4,661.14	4,661.14
Home contributions . . . . .	\$300.00	
Friends . . . . .	<u>25.00</u>	<u>325.00</u>
Net expense . . . . .		\$4,336.14

*Fenway Sunday-school.*

Expenses . . . . .	\$147.52	147.52
Home income and friends . . . . .	<u>147.52</u>	
Net expense . . . . .		\$000.00

Services on Common . . . . .		80.90
Administrative expenses . . . . .		<u>1,224.68</u>

*Sundries.*

Printing and parcel delivery . . . . .	\$167.25	
Legal services and recording . . . . .	2.00	
Expenses of parish meeting, Christ Church . . . . .	12.50	
Newspaper advertising . . . . .	10.00	
Examination of Treasurer's books . . . . .	25.00	
Storage of Brattle Square Church silver . . . . .	<u>5.00</u>	<u>221.75</u>
		\$29,700.31

Expenditures . . . . .	\$29,700.31	
Income . . . . .		<u>25,510.92</u>
Deficit . . . . .		\$4,189.39

## ACKNOWLEDGMENTS.

*Contributions and Donations.*

Arlington Street Church . . . . .	\$1,910.00
King's Chapel . . . . .	1,375.00
South Congregational Church . . . . .	1,100.00
Second Church in Boston . . . . .	400.00
First Church in Boston . . . . .	<u>200.00</u>
Carried forward . . . . .	\$4,985.00



<i>Brought forward</i> . . . . .	\$4,985.00	
Church of the Disciples . . . . .	150.00	
First Parish, Dorchester . . . . .	125.00	
Hawes Unitarian Church . . . . .	31.00	
First Congregational, Jamaica Plain . . . . .	25.00	
All Souls' Unitarian Church, Roxbury . . . . .	20.00	
First Parish, Brighton . . . . .	5.00	\$5,341.00

*For Parker Memorial.*

Home income . . . . .	\$2,043.09	
John C. Haynes . . . . .	100.00	
The Misses Whiting . . . . .	50.00	2,193.09

*For Morgan Memorial.*

Methodist Denomination . . . . .	\$2,500.00	
Young People's Society, Dedham . . . . .	5.00	
Friends . . . . .	960.00	
Courtenay Guild . . . . .	25.00	3,490.00

*For Bulfinch Place Church.*

Home contribution . . . . .	\$300.00	
From King's Chapel . . . . .	25.00	325.00

*For Fenway Sunday-school.*

Home income . . . . .	\$27.52	
From churches . . . . .	120.00	147.52

*Friends.*

Grenville H. Norcross . . . . .	\$100.00	
Mrs. Otis Norcross . . . . .	100.00	
J. Randolph Coolidge . . . . .	25.00	
Benjamin W. Nichols . . . . .	20.00	
W. H. P. Robbins . . . . .	20.00	265.00

I have examined the accounts of Mr. William P. Fowler, Treasurer of the Benevolent Fraternity of Churches in the City of Boston, showing the amounts expended and vouchers received therefor, for the year ending April 30, 1904, verifying the investments and the amount of cash on hand, and have found them correct. I have examined the securities representing the investments, and have found them all on hand with proper coupons attached.

GEORGE S. CHASE.

Boston, April 30, 1904.





BULFINCH PLACE CHURCH.

## REPORT OF BULFINCH PLACE CHURCH.

BULFINCH PLACE, NEAR BOWDOIN SQUARE.

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*In charge*, Rev. CHRISTOPHER R. ELIOT, residence 2 West Cedar Street.  
*Assistants*, Miss E. L. JONES and Miss K. R. STOKES, address at the church.

Bulfinch Place Church has pursued its course of useful service throughout the past year, and renders the usual report of its activities with reasonable satisfaction, and, in view of its plans for the future, with justifiable hope.

The absorbing interest, both for the minister and his assistants, as well as for the members of the congregation and Sunday-school, has been, for several months, the proposed alterations in the church building. The plan adopted, which there is every prospect of carrying to completion, is the outcome of careful thought and discussion covering several years. The proposition to abandon the present church and rebuild elsewhere in the West End was given up as not practicable, partly on account of the great expense, but also because of the difficulty in selecting a site more advantageous, on the whole, than the present. Moreover, the uncertainties as to the future of this part of the city seemed too great to justify the expenditure of so large a sum of money as would be required for a new building. It was therefore decided to consider remodelling and improving the present structure, with the result that satisfactory plans were presented to the Executive Committee early in October. The following proposition was made to the Committee; that, if they approved of the plans and would agree to a material increase in the annual appropriation for the work (at Bulfinch Place Church), an effort would be made to raise \$10,000, the amount

then thought sufficient for the improvements proposed, but which it has been found necessary to increase to \$14,000.

In January this offer was accepted, and a vote enlarging the annual appropriation was passed; and a sub-committee, consisting of Rev. Paul R. Frothingham, Mr. Ernest Jackson, and Mr. Frederick O. North, was appointed, with authority to approve plans, superintend the building, and to expend the amount of money which might be raised for the purpose.

The raising of the money has been going forward successfully, although not yet completed. Many generous gifts have been made; and it is fair to give the chief credit (as was the case when Pitts Street Chapel was built in 1836, and again when the money was raised by Mr. Winkley for Bulfinch Place Chapel) to the present and past teachers of the Howard Sunday-school. The amount subscribed up to date is \$10,750; and this would seem to be the proper place to express our profound gratitude to all the friends, whether connected with the Sunday-school or not, who have so generously come to our assistance. In many instances their gifts represent a genuine sacrifice; in all, a loyalty to the memories of the past and the work, as well as the hopes, of the present which is deeply appreciated.

When the work of remodelling shall have been completed, we shall have the following equipment: a renovated auditorium, seating three hundred, with a new organ; five new rooms, over the present parlors, for clubs, classes, flower mission, store closets, etc.; a gymnasium, above these rooms, with baths and dressing-rooms; an enlarged kitchen, with new fixtures, larger windows, better ventilation and drainage; a gentlemen's toilet-room; and a large storage-room, in the basement. The new rooms and gymnasium will be heated by steam, and the whole building lighted by electricity.

#### THE FUTURE POLICY.

If it should be asked what is to be our working policy when these changes in the building shall have been made,

the answer would be briefly this: first, to maintain and strengthen the ethical and religious work represented by the church and the Howard Sunday-school, making character and good citizenship our constant aim; second, to do more and more neighborhood work of the social type, both among children and adults, by such agencies as we have already employed, made far more interesting and effective by the improved conditions; and, in general, to continue the work of a Ministry-at-Large in ways old and new.

### THE PAST YEAR'S WORK.

Our report, however, must not be confined to hopes for the future, but should give some record of the work of the past year. Let us follow it, using the months of the year as a thread upon which to string our various activities.

*May, 1903.* The keynote for this month is hospitality; and that word is characteristic of all the year. Our church is a home; and we give the home welcome.

We believe in good times, and use them to bring light and cheer into the lives of many whose conditions are full of difficulty and discouragement, whose hearts are often "weary and heavy-laden." The month of May was typical of our gospel of good cheer; for it gave us a May Festival, and opened our doors for the hospitalities of Anniversary Week. The latter, under the auspices of the Women's Alliance, have become a regular feature of our spring programme, and always brings us into the pleasantest relations with our city and country friends. The May Festival was a joyous meeting of our Lend-a-Hand Clubs and their many friends. It was made bright with pretty costumes, music, and addresses. It was made useful by the sale of refreshments for the benefit of the several clubs. Sociability, and the life which grows out of sociability, a life of sympathy and service, is the purpose, and we believe it to be the result, of such meetings, held at least once a month during the season. Thus we seek the "unity of the spirit in the bond of peace."

*June*, characterized by the closing socials of our various clubs, is chiefly interesting because of the "Old Ladies' Party," and reminds us also of our ministry, throughout the year, to the aged.

The Old Ladies' Party, which has been held annually for forty years, brings together about one hundred guests, all over sixty years, and thirty or forty young people to welcome and entertain them, giving a strawberry supper, and sending them home with a bright bouquet of flowers.

It is typical, we trust, of what we are doing all the year.

*July and August.* These are the months for play and rest. One hundred and fifty children, every week-day, find a refuge from the heat and dirt of the streets in our large, cool Sunday-school room. It is our play-room work for girls and little boys, conducted by two paid kindergarten teachers, now in its seventh year. The children are mostly Jews and Italians, interesting, orderly, and, for the most part, appreciative. We feel that they need us, and that we can do them good.

This is the time also for "outings" and vacations. Miss Jones spent a week at Shirley with thirteen little boys. Many car-rides and carriage rides and country week visits were arranged both by Miss Stokes and Miss Jones. Through the kindness of a friend longer vacations are made possible for from fifteen to twenty working girls or older persons.

July and August stand for play and rest, but our workers are very far from being idle.

*September.* This is rallying time, in preparation for the work of a new season. Sunday-school scholars must be looked up and church people visited. On the first Sunday church services begin, and on the third Sunday the school opens. The first social is held, a Rally and Ice-cream Party for the Sunday-school, preparatory to the more formal opening of the school upon the first Sunday in October.

September, as it always must be, was a busy month for the minister and his assistants.

*October.* Let this month represent benevolence and kindly

deeds. Every club and organization was in working order, with programmes for self-improvement and helpfulness. Chief among these were the Women's Alliance, the Eliot Circle, and the Red, White, and Blue Club.

The Harvest Festival, with its bountiful supply of fruit and vegetables, its decorations of standing corn and autumn leaves, typified the spirit of Thanksgiving and good will. At this time, as at Thanksgiving and Christmas, and again at Easter, from sixty to seventy-five families and individuals were remembered in some friendly way, by baskets of fruit, dinners at Thanksgiving, gifts at Christmas, and Easter cards. Throughout the year this stream of kindness flows; and every gift carries with it, we humbly believe, the touch of human love. Nothing is done by wholesale: all is individual, personal. The Festival times only emphasize the spirit which prevails and the kind of work which is going on from day to day through all the year. Hundreds of visits are made, hundreds of dollars expended, hundreds of hours given to meet the varied needs of those to whom we can minister.

*November.* The work of every department was by this time fully under way. The Sunday-school, numbering 180, and the church services were, as always, central in our estimation. Stereopticon lectures were in progress, fifteen in all, growing in interest as the season advanced. The Sphinx Club, having transferred its activities from the South End to our centre, was busy on Saturdays with its classes in sewing, embroidery, music, and elocution. The Women's Alliance was working for its biennial sale, which cleared \$545.

The Eliot Circle was adding to its membership, now over 100; and our neighborhood work was slowly but surely gaining in interest and vitality.

The Young People's Guild was active, meeting every Sunday evening, with from 30 to 40 in attendance. The Red, White, and Blue Club was holding its regular sessions every Monday evening, with an invited speaker once a month. The Girls' Club on alternate Tuesdays, about 30 younger



boys and girls on Saturday afternoons, and a basket-weaving class were interesting features.

*December and January.* The annual meeting of the Tuckerman Circle occurs in December, and offers an opportunity for some expression of our gratitude to that remarkable society, for more than seventy-five years the principal source of funds for the charities of the Ministry-at-Large. The minister of Bulfinch Place Church has been for many years the chosen trustee of these funds.

*December and January* events were as follows: 1. The Christmas tree of the Howard Sunday-school, with presents for all the pupils, a Santa Claus, Christmas carols, and refreshments. There were 200 present. 2. A similar occasion, with the same tree, the Eliot Circle being the host, entertaining in the happiest way mothers and children not included in the Sunday-school. There were 175 present. 3. A New Year's Reception and Party, with music and addresses by Rev. Mr. Frothingham and our neighbor, Rev. Reuben Kidner. There were at least 150 present. 4. The two hundred and fiftieth meeting of the Red, White, and Blue Club (which meets once a week), a notable occasion, a large audience (200), with addresses by the Secretary of State, William Olin, and Rev. James Eells. By special invitation twenty-one children, not members of our Sunday-school, but known to our workers, were taken to Belmont for a Christmas treat at the Unitarian church there. Later in January came the second course of Stereopticon lectures, the Annual Teachers' Meeting, and a Dramatic given by our young people.

*February and March.* On Sunday, February 21, the plans for altering and improving the church building were explained to the congregation by Mr. Eliot, and an appeal made for subscriptions, however small. The result was very gratifying. A large number of contributions were sent in, ranging from 10 cents to \$25, amounting in all to \$630. The interest awakened was also very satisfactory, making us feel more than ever confident of our future.

February 12 brought us a St. Valentine's Party, arranged

by one of the Lend-a-Hand Clubs, the Little Helpers. It was a useful occasion, bringing many children and parents, and netting about \$30 for the helpful work of the Club.

On February 22 the Sunday-school room was lent to a group of Jewish boys' and girls' clubs for a patriotic meeting. By invitation, Mr. Eliot gave a stereopticon talk upon Good Citizenship. There were 300 present.

In February our monthly entertainment was given by young people from the First Parish, Dorchester, and in March we had what was called "A Carnival of Days," in which more than 50 of our young people and children took part.

*April*, the last of the months, bringing Easter, a quarterly Teachers' Meeting, a public meeting of the Alliance, closing exercises of the Saturday classes, reminds us of the serious purpose of all our work; *i.e.*, the cultivation not only of sociability and sympathy, but of the deeper things of a Christian life. Every week has brought us two Teachers' Meetings; every month, a meeting of church members; every first Sunday, the communion service, with from 50 to 75 in attendance. During March and April Mr. Eliot met on Thursday evenings a small group of young people, eager to know more about Unitarian beliefs. We feel that we must make a strong effort in the direction of good music in the coming year. We need a more beautiful and worshipful service. With our improved building we may be tempted to trust too much to the week-day work of clubs and social service. We intend, however, to emphasize the Sunday-school and church more strongly than ever, and to let the social work be the natural outgrowth and auxiliary of these. The basis for good citizenship is character; and the basis for character is the cultivation of the moral and religious instincts.

#### SUMMER WORK, 1904.

The summer work at Bulfinch Place Church has been somewhat interrupted, owing to the alterations in progress. It was necessary to omit the Summer Play-room altogether.



The Flower Mission work, however, has been continued from the temporary headquarters at 13 Allston Street, as well as the usual ministerial services. These rooms have been open every day.

Thanks to the courtesy of the minister and wardens of King's Chapel, we were able to continue our Sunday services up to July 17, inclusive. For six Sundays we worshipped there; and our people will not soon forget this pleasant experience.

We have done more than usual in the way of summer outings, both of adults and children. A party of seventeen children were entertained for a week at Shirley, invited by Miss Cordner.

Day outings were provided for various groups and individuals, and about twenty longer vacations were arranged under the Edmands Fund.

The alterations in the building have progressed favorably, and will be completed, we hope (with the exception of the organ), by October 1.

CHRISTOPHER R. ELIOT.



## NORTH END UNION.

*In charge, SAMUEL F. HUBBARD, 20 Parmenter Street.*

*Assistant, Miss FLORENCE N. BARKER.*

The North End Union entered its "teens" this year. Having been constituted at its inception with a local Board of Directors by the Benevolent Fraternity of Churches, the Union counts itself fortunate, indeed, in that it has been able to retain unbroken through all the thirteen years of its existence the services of five of this Board.

This continuous service, much of which has been intimately identified with the work in hand, has enabled them to have a clearer perception of the many problems presented, to avoid duplication of mistakes, and to insure, as far as seemed best, a continuity of the policies and methods adopted.

While the aim and purpose of the Union, as set forth in its original circular,—“to make a social home for young men, to stimulate a better intellectual life, to promote good citizenship, and to lend a hand wherever needed,”—remain the same, the means used have been, and must of a necessity be, elastic. It

is quite possible to limit the expenses to a fixed income by confining the work within definite lines; but as the work progresses, as the horizon of experience widens, it often seems necessary to open new avenues of activities and even try experiments which may be doubtful in their results. To do such work as this requires additional expenditure. Fortunately, the North End Union has an emergency fund in its Board of Directors, who have made possible certain lines of work which could not have been done otherwise.

It will be recalled that the reconstruction of the Union building in 1894, the erection of the shop for the plumbing school and its equipment, the inauguration of the trade school of dressmaking, and the establishment of the printing school were due very largely to the generosity and personal efforts of one of our Directors, Mr. James W. Tufts, for whom the Union cherishes a warm and loving remembrance.

The Union is under obligation to the other Directors as well for generous contributions, for numberless minor offerings of which no mention is ever made, and for financial assistance which others have given through their solicitations.

Generous as all this material help has been, the Union is under still greater obligation to its directors for their sincere devotion to its welfare and for the wise counsel which the years of continuous service have enabled them to give.

The activities of the Union for the past year do not differ in kind very much from those of previous years, the difference being mainly in an extension of certain lines and an effort to improve the quality of service. The following is a brief statement of some of the work:—

#### ILLUSTRATED LECTURES.

Ten illustrated lectures have been given on Saturday evenings, beginning December 5. These lectures were of the best, as is shown by the list of speakers who have so generously given their services and their subjects:—

JOHN WILDER FAIRBANK, "The Ride that Saved an Empire."

FRANK DUNLAP FRISBIE, "California."

WILLIAM LYMAN UNDERWOOD, "In the Woods with the Lumbermen."

JESSE E. AMES, "A Trip to Jamaica."

ARTHUR D. PECK, "The Wild West and Indian Country."

CHARLES MASON FULLER, "The Great Panama Canal."

Prof. GEORGE H. BARTON, "The 'Evangeline' Country: Nova Scotia."

GEORGE B. GRAFF, "Tibet, the Forbidden Land."

Prof. H. G. MITCHELL, "Picturesque Jerusalem."

Prof. A. E. DOLBEAR, "The Age of the Earth."

#### MEMBERS' SOCIALS.

Seven monthly dancing socials, limited to members of the Union and lady friends, have been given with an average attendance of 125.

#### STAMP SAVINGS.

*Open Twice a Week.*

Largest number of depositors at one time, 526. Total amount deposited, \$912. Total amount withdrawn, \$783.

Since the middle of September Mr. Bennett has been in the employ of the Union. He has had charge of several boys' clubs and entire direction of the gymnastic work for boys and young men.

#### GYMNASIUM.

The gymnasium has been open two afternoons a week for boys, one evening for juniors, and two evenings for seniors. The classes have been much larger than usual. Interest was stimulated by the promise of medals, the awards to be based on competitive drill; and much enthusiasm has been manifested, especially in basket ball, of which several teams were formed, and numbers of match games have been played, both at home and abroad.

Physical examinations and measurements have been made and charts have been given. Mr. Bennett has been earnest in his work, and we accord him our hearty congratulation upon the success achieved.

The girls' gymnasium, one night a week, has been unusually large this season, in fact up to the limit of dressing-room

accommodations, even though the class was divided into two groups.

The instruction has been given by Miss Webster, who by her sincere devotion and pleasing personality, together with her method of teaching, has accomplished results which have not been attained in years. That the girls have enjoyed and been enthusiastic in their work is shown by the large regular attendance, nearly 99 per cent. It should be said, however, that no small part of the value of the work done in this class, that which makes for character and will be most lasting, comes from the close personal relation of every member with Miss Frothingham, who never fails to be present and remain through the entire evening.

#### CLUBS.

We have been unable to meet the demand for new clubs this year, because the first requisite of a club is a supervisor, an older person, who shall have general oversight and direction of it. Efficient supervisors are not always to be had for the asking.

Five young men of the Edwin D. Mead Club have rendered acceptable service as supervisors, each having a club of his own. In addition to this work two of them have taken turns going to Rainsford Island, and two to the Parental School, every Sunday, where they have had classes of juvenile offenders.

There are thirteen clubs in all, eleven of boys and two of girls, having a total membership of 150. Small groups are preferred.

The programme of club work depends largely upon the age of the members, but all boys' clubs have journals and debates.

The work done by the Progress Club, a group of ten girls, under the direction of Miss Frothingham, calls for special mention because of the earnestness and sustained interest which they have shown.

Through the generous kindness of Mr. A. P. Tapley, the girls' club room has been entirely refurnished in oak, library table, chairs, bookcase, and writing-desk, also a beautiful

water-color sketch, "Autumn in the Adirondacks." The room is a most pleasing and attractive one, and we wish we had several more just as cheerful.

In March all of the clubs came together in mass meeting. A delegate from each club gave a brief history of his own club and an account of the work which it had done.

This joint meeting strengthened the conviction that there is no one method of promoting an interest in civic life, and of giving just the sort of training a citizen should have to enable him to take part intelligently in public deliberations, better than that of a club. Mr. Mead, who addressed them, said it was one of the most inspiring meetings he had attended in a long time.

#### SATURDAY MORNING SEWING.

This class, although it has twenty-five teachers and an average attendance of over 150, always has a settee or two full of girls on the waiting list who want "to belong." One of the most valuable parts of this work is the cordial personal relationship of the teachers with small groups of children.

#### SUNDAY-SCHOOL.

The Sunday-school work is most discouraging, not because there is any lack of children (the month of November when the school opened showed an average attendance of 211), not because there is no opportunity to do work of real value, but simply and solely because we are unable to get efficient teachers.

#### PLUMBING SCHOOL.

The class in plumbing has, as usual, been full to overflowing, many having been turned away for lack of room. The shop-work instruction is given by Mr. William H. Haskell, as it has been since the school started ten years ago. He is an able, efficient teacher, and his services are much appreciated.

We desire to acknowledge, with hearty thanks, our obligation to Mr. David Craig who has most generously given all

of the lectures on the technical science of plumbing, and to the Board of Supervisors (made up of five of the leading master plumbers of Boston), who have held themselves in readiness to render any service to the school that might be required of them.

#### PRINTING SCHOOL.

The best evidence we can offer that the printing school is doing good work, work that is valued by the trade itself, is that most of the pupils in the school are sent there by their employers, who pay their tuition, and also by the fact that a part of the current expenses is borne directly and indirectly by the supervisors of the school, who, as in the plumbing school, are leading men in their trade.

This principle of linking the printing and plumbing schools directly with the trade itself, through the best representatives of the respective trades, saves them from dilettantism and enables them to do a work that has the approval of practical craftsmen.

Five lectures on "Good Printing," illustrated by charts, blackboard drawings, and stereopticon slides, were given in February by Mr. Henry Turner Bailey.

#### CAMP.

It is generally recognized that a camp offers excellent opportunities for character-building and for physical and moral development. Emerson has said, "I wish the youth to be an armed and complete man; no helpless angel to be slapped in the face, but a man dipped in the Styx of human experience and made invulnerable so—self-helping. . . . Learn to harness a horse, to row a boat, to camp down in the woods, to cook your supper."

The Union has had in mind for several years the establishment of a camp, and this year it has been enabled to realize that ambition through the kindness of our fellow-director, Mr. Leonard Tufts, who most generously volunteered to finance the building and equipment of the desired camp. It was felt



that the opportunities of the camp should be given to young men of seventeen years of age and upward, for whom the Union has been able, thus far, to do but little.

The question of location, cost of transportation, etc., were considered with them in view, and, without entering into the details of why and wherefore, it may be said that Moose Pond, Bridgton, Me., was finally selected. Through the generous kindness of the Eastern Steamship Company and the Maine Central Railroad, we were enabled to get half-fare for the round trip.

Moose Pond, a mile wide and ten miles long, is about five miles from the Bridgton Steamboat Landing. It is sufficiently isolated to make the camp life introspective, and yet near enough to get food supplies easily and to meet any cases of emergency. In addition to this it is in the midst of charming scenery. Pleasant Mountain, two thousand feet high, is at our front door, just across the pond, and many of the White Mountains, twenty-five miles away, in full view.

It is recognized that time and patience will be necessary to develop its opportunities.



SITE OF NORTH END UNION SUMMER CAMP ON MOOSE POND AND  
DISTANT VIEW OF THE WHITE MOUNTAINS.



## CHILDREN'S HOUSE.

The work of the children's house, 32 Parmenter Street, is under the direction and general supervision of the Children's House Committee, Miss Frothingham, Miss Mason, Miss Minns, and Mrs. Frye, with Miss Barker, resident worker, in charge.

There are two afternoon classes in dressmaking for school-girls, and four evening classes for working-girls and mothers.

"How to get clothes to wear" becomes an urgent and pressing question when a meagre income, limited time in which to work for one's self, and inefficient training are factors in the problem. These dressmaking classes try to meet this necessity. Materials are bought and sold to them, allowing payments to be made in small amounts, thereby enabling them to get much more serviceable goods than they could possibly get with their slender savings. Two paid teachers instruct them how to cut and make their garments, and their time is economized by providing a machine-stitcher to run straight seams. Admission to these classes is based on personal needs, known to the resident worker.

In addition to the class work there is a play-room, five afternoons a week, for forty or more little ones who have been selected with reference to the accommodation of mothers that work out.

Miss Barker, who is in residence at 32 Parmenter Street, does neighborhood visiting, and tries to keep in pleasant social relations with the homes of those who attend the classes and play-room. Her genial nature makes her a welcome visitor, and her quick sympathies ready to help in time of trouble. We appreciate and are grateful for this as well as for her uplifting influence.

Miss Sanford, who so kindly volunteered her help, has given the work of the Children's House invaluable service, day and evening, throughout the entire season, and we accord to her our hearty appreciation and cordial thanks for her generous kindness.

We have had the services of many volunteer workers, earnest and thoughtful of others, as they must necessarily be to take up this work. To them and to all others who have shared in the work of the Union we desire to acknowledge our obligations, and to extend to them our sincere thanks.

SAMUEL F. HUBBARD.

#### SUMMER WORK, NORTH END UNION.

Under the efficient direction of Miss Emma Mizner, our usual summer activities were successfully carried forward, and through her energetic efforts many new helpers were brought into active contact with the work.

Over 2,540 bouquets were distributed, and 92 personal calls made by visiting friends, 49 in all, representing the 17 different towns sending flowers. To each and every one of these volunteers we owe most grateful thanks for their earnest and hearty co-operation, and have reason to hope for a continuance of the same throughout our regular winter work.

Eight excursions were made,—namely, to Norumbega Park, Waverley Oaks, Arlington Heights, Franklin Park, and Hemlock Gorge,—and 190 mothers, working-girls, and children given a day's outing. The utmost care was taken in all cases to include only those not otherwise provided for in such a way.

We are especially indebted to the Elevated Railroad for free tickets, and also to the Newton Street Railway Company, who again, as in the past, very generously provided special cars and Norumbega Park privileges.

As usual, we were able to secure a week or ten days' vacation for about seventy sick or especially needy mothers and children through "Country Week," the Lend-a-Hand Society, and one or two private agencies.

These and all other graciously given privileges, which each season help to enlarge and strengthen our work, we acknowledge with heartfelt thanks.

FLORENCE N. BARKER.



MORGAN MEMORIAL.

## MORGAN MEMORIAL.

SHAWMUT AVENUE AND CORNING STREET.

---

*In charge*, Rev. EDGAR J. HELMS.

*Assistants*, C. W. SIMPSON, Rev. H. B. KING, Miss EDNA C. BROWN, Miss ELIZABETH S. EMMONS, Miss NEWMAN.

It gives me pleasure to report the best year's work in the history of Morgan Memorial. There have been a few features of the work that have prospered more in past years; but, speaking for the entire enterprise, we have made the greatest progress in the year now closing.

During the year more than twenty religious meetings have been held weekly. In the warm weather many were held in the open air, on streets near the Chapel, and on Boston Common.

Many religious meetings have been held for children. We have formed a children's church, which meets in its attractive hall on Sundays at the same hours morning and evening that the adults are worshipping in the auditorium. It has a vested choir; and the service is officered by the children.

While there are a great many meetings of many kinds, each service has a purpose of its own, and they all together contribute to the one object of character-building.

We are reaching out for every class of people living in our neighborhood. While we put the greatest emphasis upon preventive work, we do not neglect to extend a helping hand to save those already fallen. By means of a temperance saloon, by rescue meetings, prison visitation, employment bureau, and our co-operative relief work, we are doing something for the human flotsam and jetsam surging about us.

We are also giving a cordial welcome to the foreigner settling in our neighborhood. We have begun a religious ser-

vice, and opened an evening school for Italians. We expect to inaugurate soon a special service for our colored people.

Our Music School has made encouraging progress. The new pipe organ, which has come to us through the interest of several generous friends, has been a great help to the school and to our religious meetings.

The quality of work turned out by our Industrial School is far superior to that of any year before. There has been a consequent development for the better in the character of the many boys and girls who have thus been engaged in the classes for sewing, cooking, drawing, printing, cobbling, basketry, and sloyd. Some patrons of this work are earnestly considering a great development of the same in connection with our co-operative industrial work, which is described later.

A dozen or more clubs for men and women and boys and girls have generally prospered and done good work.

The Kindergarten and Day Nursery have continued their Christ-like ministry to a class particularly dear to our Saviour's heart. I am glad to report that the New England Deaconess Association, which has for many years sent to us some of our most effective helpers, has taken a special interest in our Day Nursery, and will send us a deaconess who will give special attention to visiting the parents of these children.

#### CO-OPERATIVE FEATURES.

We desire to speak a special word about our co-operative stores and industries. Like other Morgan Chapel enterprises, it has been inaugurated quietly. Its beautiful and effective ministry should now be made known in order to interest those who can make it more efficient. This work has a double object. 1. *Relief*. By providing work in our various industries and through our employment bureau we help the helpless to help themselves while they are helping some one else. 2. *Instruction*. The people learn something useful while employed in our industries, and by patronizing our

stores get only a wholesome line of goods, share all profits, and are taught the value of co-operation.

These co-operative stores and industries include (1) a clothing store for new or second-hand clothing that has been made over or repaired; (2) a printing-office, where we teach boys in our Industrial School, do our own printing, and also outside work; (3) a shoe store, where we repair shoes and sell new and second-hand goods; (4) a millinery and dress-making establishment; (5) a grocery store, where we sell a wholesome line of goods only, and its patrons get all the profits; (6) an employment bureau. The past year the following is the amount of business done (not all of the departments have been running a year): clothing, \$1,500; printing, \$500; shoes, \$300; millinery and dressmaking, \$500; groceries, \$1,200; total business, \$4,000. The Associated Charities have cordially co-operated with us in this endeavor. Readers of this report will greatly help us if they will send to us all their second-hand clothing and shoes. These are repaired or made over or converted into rugs, etc. We can also use furniture. Do not burn these things or send them to the auction-room, but let us have them for the work. If friends will send us their supplies, and, if in need of help, will allow us to supply them, we shall be able to do very much more in the year to come.

These stores and industries support the four missionaries who are in charge, pay a little rent which goes to the regular work, accomplish a considerable amount of wise relief, and have paid to the certificate-holders—the patrons—10 per cent. on their purchases. This we regard as a remarkable record. We anticipate a more remarkable development in the future. From it we hope, in conjunction with our Industrial School, to pursue several arts and industries that will become a great factor in the cultural as well as industrial life of the community. Perhaps around this enterprise may develop a colony in this congested centre of our city that in the future shall exert a much-desired influence on our civic and social life.

## SUMMER WORK, 1904.

During the summer the clubs and classes have been meeting once a month. The regular services of the week have been the Bible Class meetings on Tuesday, prayer-meeting on Thursday, the Total Abstinence Guild on Saturday, and the Sabbath services. Before each of these evening meetings an outdoor service has been held, weather permitting, and in this way many hundreds of people who never enter a church have had the gospel preached to them.

Eight of our boys spent two weeks at the North End Union Camp at Bridgton, Me. Fifty-three of our children have been cared for at the "Richland," Hopkinton, Mass., for two weeks, and twenty-nine at the Day Nursery Summer Home for eight weeks, by the New England Deaconess Association.

Numerous picnics to the country have been enjoyed by a large number of children, through the generosity of the Boston Elevated Railroad and friends of outside churches.

On July 16 the pastor, Rev. E. J. Helms, left for a trip to St. Louis, and from there went to Grant's Pass, Ore., to be present at his parents' golden wedding celebration. This is the only vacation he has had in several years. During his absence the work was in charge of his assistant, Charles W. Simpson.

E. J. HELMS.



## THEODORE PARKER MEMORIAL.

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*In charge*, Rev. CHARLES W. WENDTE, 53 Berkeley Street.

*Assistants*, MRS. E. M. BANGS, FRANK W. BIRCHALL, F. W. WODELL,  
RALPH D. FORBES.

The third is usually the crucial year of a new enterprise. By that time the first enthusiasms have moderated, ardent hopes and expectations have assumed juster proportions, mistakes and illusions have become apparent, and the difficulties of the task are more fully disclosed. This has proven to be the case with the attempted rejuvenation of the Parker Memorial. When the work was begun, three years ago, it was decided to break with its traditions for twenty years past, to appeal to another constituency, to employ somewhat different methods, to transform the movement, in a word, into an *Institutional Church*, abreast of the ideals and needs of the community at the opening of the twentieth century. In this endeavor we have been only partially successful. We are conscious of many disappointments and failures. Our methods have not always proven well considered or effective. The response of the community has not been all that we had anticipated. Yet, summing up the results of our work, we feel encouraged to persevere, correcting our errors, improving our methods, and striving with undiminished faith to make the Parker Memorial a useful adjunct in the social uplift and spiritual culture of our city. The Benevolent Fraternity of Churches, which sustains this movement, holds the same view, and has recently by a unanimous and cordial vote declared that the experiment of three years at the Parker has been satisfactory, and that the work shall be continued on the same lines hereafter.





THEODORE PARKER MEMORIAL.

## AN INSTITUTIONAL CHURCH.

That there is room and need in modern city life for the type of organized religious endeavor known as the Institutional Church, our experience for the past three years, as well as the general consent of Christian workers in this and other communities, would seem to establish beyond question. Mr. Percy Alden, in a volume of essays which gathers up the results of the remarkable Religious Census undertaken by the London *Daily News* for the metropolis of England, pleads for the Institutional Church as alone fitted to meet the needs of the people in the crowded life of great cities. Only a church which takes an active share in all the better interests of their daily life, and offers them a homelike and *homely* welcome to its activities and worship, will, he is convinced, persuade the masses once more of the reality of religion, enlist their sympathies, and secure their participation in the services of public worship. "A magnificent Gothic church seems to compel attention to their poverty." "For the mass of the people the very beauty of the church presents some difficulties." "If it is possible to show—and I think it is—that the average workingman is less able to worship and is less at home in a splendid Gothic building, which to him seems cold and severe, than he is in a plain hall simply furnished, brightly lighted, and well warmed, then it seems to me that the advantage is all on the side of the hall."

In Roman Catholic communities devout people of all classes, even the poorest and most ragged, find their way naturally into the most splendid cathedrals, and perform their acts of worship undeterred by any apparent incongruity between themselves and their surroundings. Among Protestants, however, there is a fundamentally different conception of religious obligation, and the value and office of the church service. In any case that form of religious association which is most simple and brotherly, most democratic and human, which touches their life at most points, and effectively ministers to both

their material and moral necessities, is the church most likely to win and serve the people.

### RELIGION THE FOUNDATION.

In such a church the prevailing spirit of Service will be quickened and upborne by the ideals and trusts of religion. Any attempt to uplift the masses which leaves out of account their religious nature and needs, which does not appeal to religious motives and compensations in its humane and charitable efforts, is fundamentally mistaken and doomed to failure. The deepest, most permanent need of human nature is religious confidence and support. To believe amid all life's trials and discouragement that "*God is in his heaven, all's right with the world,*" to keep the paramount ideals of *duty* ever before our eyes, to devote one's self in loving compassion to the larger *service* of the brotherhood, and to trust in the compensations of *immortality*,—in a word, to live on earth in the faith and spirit of the Christ,—this is the supreme privilege of the Christian. Only as we can awaken and confirm this faith in spiritual things can we hope for any permanent results in the characters and lives of those whom our Ministry-at-Large seeks to benefit.

### SUNDAY SERVICES.

The Sunday service of worship has been the ideal centre and inspiration of all our endeavors. Our service is held on Sunday evening. Besides the minister the following clergymen have occupied the pulpit during the year: Rev. Messrs. Edward Cummings, James Eells, John Snyder, E. R. Shippen, Thomas Van Ness, A. L. Hudson, and Ida Hultin. Besides his Sunday evening service Mr. Wendte has preached fifteen Sunday mornings in Boston and suburban pulpits, and delivered forty-four lectures and addresses during the year. The usual preaching service at the Parker has been alternated with a course of illustrated lectures on "*Religion and Life Abroad.*" given once a month by the pastor, and copiously interspersed with

stereopticon views from his own collection of nearly three thousand slides. The countries treated of were France (2), England, India, Switzerland, and Holland. It is needless to say that these illustrated services drew large congregations. Another popular series of services were the musical vespers given from time to time. Besides the music of our own chorus choir we have gratefully to acknowledge the assistance of the quartette choir of the First Church, under Mr. Arthur Foote, and that of the Second Church, under Mr. H. G. Tucker. Another musical evening was afforded by the pastor's discourse on "Religious Impressions of Wagner's 'Parsifal,' as seen at Bayreuth," delivered before the Actors' Church Alliance.

It is proper to acknowledge in this connection the admirable service rendered us by the Parker Memorial Chorus Choir, now in the third year of its existence. It consists of from twenty-five to thirty voices, which, under the musicianly and conscientious direction of Mr. F. W. Wodell, have reached a high degree of artistic ability, and are a great help in our worship.

A series of "Public Conferences on Social Questions of our Time" was also held monthly, introduced with the usual service of worship. The topics and speakers were: "Socialism," speakers, Rev. G. W. Cooke, William R. Lord, Edward Cummings, and the pastor; "The Restriction of Immigration," speakers, Mr. Prescott Hall and Rabbi Fleischer; "Our Present Duty towards the Philippines," speakers, Rev. Messrs. Charles F. Dole, John C. Haynes, and the pastor; "What is our National Duty towards the American Negro?" speakers, Mr. Moorfield Storey, Rev. A. L. Hudson, C. G. Morgan, and the pastor; "Temperance, and what can be done for it in Boston," speakers, Rev. Dr. Morgan, Richard Humphreys, and the pastor. At the close of the set addresses the topics treated were further discussed by volunteer speakers in the congregation, and a lively and profitable debate often resulted.

Another feature of our Sunday evening is the after-meeting held in the parlors at the conclusion of the religious service. This is largely social in character, and sometimes a cup of tea

is provided. Brief addresses, sometimes on the topic of the evening's discourse or on topics of current interest, together with music, are the chief features. These gatherings are much enjoyed, and are very helpful in our work.

Among the special occasions we instance the Christmas and Easter festivals, with printed orders of service and beautiful music; the addresses on "Work for the World's Peace," by Edwin D. Mead and Mrs. Lucia Ames Mead; the observance of the forty-third anniversary of Theodore Parker's death, with an address by the pastor; the sermon "In Defence of our Public Schools"; and especially the overflow meeting held at the time of the Emerson Centennial, at which a large audience crowded our Parker Memorial Hall, and was addressed on the various aspects of R. W. Emerson's life by Messrs. Frank B. Sanborn, S. M. Crothers, Charles F. Dole, and the pastor.

The attendance at these Sunday evening meetings was much affected by the unusually inclement weather, but was, on the whole, gratifying and encouraging. During the months of July and August, services were suspended, and the congregation united in the union services at the First Church, Roxbury, and the Boston Common services in general charge of Mr. Wendte, as Secretary of the Benevolent Fraternity of Churches.

#### SUNDAY-SCHOOL.

On the 1st of November, 1903, by invitation of the Unitarian Sunday School Society, Rev. E. A. Horton, President, the Parker Memorial staff undertook to found a new Sunday-school in the neighborhood of Huntington and Massachusetts Avenues. A hall was secured in the New England Conservatory of Music Building, text-books and manuals were supplied by the Sunday School Society. The school was maintained until the summer vacation suspended its services. It is hoped that this may prove the foundation of a permanent school in the Fenway District. The Parker Memorial staff will, however, be compelled to withdraw from this work in order to devote itself more fully to child work in its own neighborhood.

Among the funeral services conducted by the minister during the year were those of two members of the Parker Memorial, Mrs. Harriet Latimer, a former parishioner of Theodore Parker, and a woman of singular force of character and kind friend, and Miss Lewella A. Hubbard, one of our truest and best, whose loss is deeply mourned.

#### BENEVOLENCES.

The building has been kept open daily, except Sunday, from 9 A.M. to 10 P.M., with slight intermissions, and with one or more of our staff present and ready for service.

The daily ministrations of the Parker Memorial to those who are in trouble or distress of mind and need human sympathy and help form the best part of its activity and occupy the chief attention of its workers. These services cannot, however, because of their very nature, be set down in black and white.

We desire to express our gratitude to the good women of the Tuckerman Circle, whose generous help made possible to us the gifts, occasional or continuous, by which so many persons, the aged especially, have been aided in dark moments of poverty, sickness, and suffering.

The Thanksgiving season gave us the opportunity for a systematic distribution of the harvest bounty intrusted to us by a number of Unitarian country parishes and benevolent individuals. In response to our appeal, provisions, vegetables, fruits, jellies, groceries, and a considerable amount of money were sent us by the churches in Arlington, Bolton, Brewster, Bridgewater, Brookfield, Cochrane, Lexington, Littleton, Neponset, Northboro, Sherborn, Wayland, and Winchester. We trust we have not omitted any donor in the foregoing enumeration. Some fifty-five baskets, each containing the materials for a dinner,—except the conventional turkey, whose high cost deterred us, but with a clean new dollar bill in its stead,—were sent to as many deserving families and single persons keeping house. Some of



the letters and personal acknowledgments received from those who had been remembered were touching, and well rewarded our labors.

The Martha and Mary Club was instituted at the Parker Memorial by Rev. Dr. Edward Everett Hale in 1893. Its purpose is to purchase materials and give out sewing to needy women, purchase the product, and give them the opportunity to buy such garments as they need at low rates. Last year 25 meetings were held on Mondays, morning and afternoon, 720 garments were cut, and employment given to 15 women. Many others had to be refused. 96 garments were sent to the Floating Hospital and Mount Hope Home. The annual sale in May netted \$245.90. Mrs. S. A. P. Dickerman, 31 Alveston Street, Jamaica Plain, President, or Mrs. B. F. Stedman, 45 Hemenway Street, Boston, will be glad to receive contributions for this work.

#### EDUCATIONAL WORK.

The educational work of the Parker Memorial is growing in interest and value.

First of all, the Branch Free Reading-room and Delivery Station, maintained by the Public Library in the west store of our building, deserves attention. It is open daily, Sundays included, from 2 to 5 and 7 till 9 P.M. The average daily attendance is about 150, except in midsummer. The tables are well supplied with magazines and weeklies. The shelves contain 1,107 books and volumes for reference, of which 547 were loaned by the Parker Memorial. This is a branch through which books can be ordered from the Central Library. The Librarian, Miss L. M. Cross, reports that about 1,100 volumes monthly were taken out. An interesting fact in connection with this station is that it had last year the largest percentage of adult readers of any public library branch in the city. This reading-room may be considered a joint enterprise, since the Parker Memorial furnishes the commodious, well-lighted, and well-warmed room rent free to the city, and contributes

to the literature on its tables. We asked permission to subscribe for and place on file at this branch three or four daily newspapers. It had not been the custom of the library authorities to provide the latter at its branches, but so well pleased were they with the results of the experiment that daily newspapers have since been added to the literature at several of its stations, and may become a feature of them all. We are glad to have aided in this most desirable consummation.

A second feature of our educational work is the *Evening Industrial and Art Classes*, which are carried on from October to May, and which during the past year have been more fully attended and prosperous than ever before. For the first time the income of these classes has sufficed to pay all their running expenses, although it should be added that the encouraging financial exhibit was due chiefly to the large attendance on the classes in dancing. The classes and their enrolment were as follows:—

Millinery (teacher, Miss A. A. Wiggin), 2 classes, 2 terms, total enrolment . . . . .	32
Dressmaking (teacher, Miss Caroline Rafferty), 2 terms, total enrolment . . . . .	21
Wood-carving (teacher, Miss F. E. Richberg), 2 terms, total enrolment . . . . .	15
China painting (teacher, Miss E. E. Milestone), 2 terms, total enrolment . . . . .	22
Gymnastics, physical culture for young women (teacher, Miss Louise A. Webster); 2 terms, total enrolment . . . . .	37
Dancing (teacher, Miss Louise A. Webster), 2 classes, 2 terms, total enrolment . . . . .	233
Photography (teacher, F. W. Birchall), 2 terms, total enrolment . . . . .	22
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In all there were 183 pupils the first term, and 199 the second. The average attendance was 74 per cent. the first term and 81 per cent. the second, that of the industrial classes being noticeably high. The acknowledgments of the Committee are due to the faithful and competent teachers to whom this



excellent showing was largely due, and whose devotion to their tasks has been most commendable.

During the past year the Sphinx Club of Young Ladies, who for years past have been devoted laborers among the children at the Parker Memorial, withdrew, to our regret. This determined us to try the experiment of making a small charge also for instruction to the children, who had hitherto been taught gratuitously. This payment, in turn, enabled us to secure professional teachers at a small compensation. It is too soon to predicate results, but we believe in the ultimate success of this plan. Three classes have been maintained for some months past:—

Piano, Miss Angie Loveland, teacher, total enrolment . . . . .	9
Elocution, Miss E. M. Dorville, teacher, total enrolment . . . . .	8
Dancing, Miss L. A. Webster, teacher, total enrolment, first term . .	37
Dancing, Miss L. A. Webster, teacher, total enrolment, second term,	29

The total income from all classes was \$539.75 as against \$348 the previous year. The class expenses were \$531.30.

Another educational feature is the series of *Lectures and Entertainments* given every Wednesday evening, under the auspices of the Theodore Parker Fraternity.

At the beginning of last year it seemed to us advisable to make a change in the manner of securing an attendance at these lectures. For two years past it had been our custom to send out at the opening of each course a thousand free tickets to as many addresses at the South End as we were able to obtain. The result was an average audience of about 250 persons at each lecture. It was evident, therefore, that three-quarters of our tickets were not used. Besides this want of appreciation, we were out of pocket several hundred dollars annually for lecture fees, printing, postage, etc. This past year we determined to cease the free distribution plan, and charge a small admission fee,—50 cents for the course of 10 lectures and 10 cents admission to a single lecture. At the same time the quality of the lectures was improved, lecture fees were increased, and more money was spent on printing and advertising. The result was gratifying. The attendance has

been a little less, averaging about 230 an evening; but the quality of it, the increased interest and self-respect of the hearers, the enthusiasm of the lecturers, have fully justified the wisdom of this new departure. Once more it has been proven that "people appreciate that which costs them something." The financial return is: receipts, \$209.20; expenses, \$236.75.

Two courses were given as follows:—

#### FIRST COURSE.

WEDNESDAY EVENINGS, FROM OCT. 14 TO DEC. 16, 1903.

WILLIAM R. LORD. Illustrated lecture. "The Ministry of Birds."

MR. SIDNEY WOOLLETT recited Tennyson's "Enoch Arden."

REV. WILLIAM LLOYD. Lecture. "Percy Bysshe Shelley, Poet and Reformer."

REV. C. W. WENDTE. Illustrated lecture. "Seventeen Years in California."

THE SCHOOL OF ENGLISH SPEECH AND EXPRESSION. Literary and Dramatic entertainment.

HOWARD B. BURLINGAME. Illustrated lecture. "Napoleon Bonaparte."

MRS. JESSIE E. SOUTHWICK, of the Emerson School of Oratory, and Miss ANNA MILLER WOOD.

MR. ARTHUR K. PECK. Illustrated lecture. "The Grand Cañon of Arizona and Moki Indians."

REV. H. G. SPAULDING. Illustrated lecture. "Venice in Art and Story."

PARKER MEMORIAL CHOIR. Concert.

#### SECOND COURSE.

WEDNESDAY EVENINGS, FROM JAN. 13 TO MARCH 16, 1904.

JOHN JAY LEWIS. Illustrated lecture. "Amid the Canadian Rockies, the Wonderland of America."

WILLIAM LYMAN UNDERWOOD. Illustrated lecture. "The Strange Story of a Black Bear's Cub."

C. F. F. CAMPBELL, of London. Illustrated lecture. "How a Blind Man is taught to see."

ERNST PERABO, pianist, and Miss ANNA MILLER WOOD, contralto. Recital.

REV. CHARLES W. WENDTE. Illustrated lecture. "Memories of Scotland."

F. W. BIRCHALL. Illustrated lecture. "Modern Photography."

General W. W. BLACKMAR. Illustrated lecture. "A Journey to Japan."

ROBERT A. WOODS. Lecture. "Ireland." Fully illustrated.

Rev. HENRY G. SPAULDING. Illustrated lecture. "Florence and George Eliot's 'Romola.'"

F. W. WODELL. Lecture. "Singers and their Songs,—Classic, Modern, and Popular." Musically illustrated.

In March-April Mr. George Willis Cooke gave a brilliant course of lectures on prophets of the twentieth century: "Tolstoï and Individualism," "Ibsen and Personal Liberty," "Whitman and the New Democracy," "Zola and Collectivism," "William Morris and Socialism," "Wagner and the Music of Humanity." They were quite well attended, and awoke much interest and even enthusiasm among those who were privileged to listen to them.

#### SOCIETY AND CLUB LIFE.

The constituency of the Parker Memorial, like that of every larger organization in our day, is much subdivided into clubs and societies.

The central association is the *Theodore Parker Fraternity*, which seeks to keep up the honorable traditions of an earlier society by this name. It has not yet found precisely its place in the church, and with its formidable array of honorary and actual officers is a splendid possibility rather than a living force. It is hoped, however, to make it more effective in our work. At its annual meeting it was reported to have 69 members and an income of just \$100. Addresses were made by its Honorary President, Mr. Edwin D. Mead, by Mr. John C. Haynes, and others.

The oldest society in the church is the *Mothers' Club*, concerning which Miss Anne Jenison, who for three years past has been its beloved leader and adviser, reports: "The Mothers' Club has held regular meetings Tuesday evenings in the parlors, except during the summer. There have been 34 meetings and 2 picnics (to Waverley Oaks and Nantasket). The average attendance has been 18 persons. Friends from our churches and elsewhere have entertained the club many

times with music, readings, tableaux, talks on health, travels, etc., while Thanksgiving and Christmas remembrances have added to the year's good cheer. Several sessions were devoted to learning the art of basket-weaving. The mothers made the opening meeting in the fall a special occasion, furnishing the treat themselves, and surprising Miss Jenison by presenting a beautiful gift from the club. The year has brought sickness and trouble to the families of many of the members, and during the long, severe winter it has been repeatedly possible, through personal knowledge of the homes, to serve in practical and friendly ways." The number of members is 31, of whom 9 are Americans, 9 Irish-Americans, 7 Jewish, 2 English, 2 Italians, 1 French, 1 an American negro.

*The Parker Memorial Women's Alliance* is a comparatively new organization, and still small in numbers, but an earnest auxiliary in the work of the church. Its officers are: President, Mrs. C. W. Wendte; Vice-President, Mrs. L. F. Crane; Secretary, Mrs. C. M. Tisdale; Treasurer, Miss Anne Jenison; additional Directors, Mrs. J. B. Kempton, Mrs. M. E. Coney, Miss F. M. Hubbard, Miss K. B. Littlefield, Mrs. W. C. Lewis. It has met once a month for business and discourse, and more frequently for work. Its meetings are opened with a devotional service. The work of the year centred about the annual sale, which was held in April. The proceeds, together with other receipts, amounted in all to \$193.86, of which \$167 was voted to the current expenses of the church. There are at present 16 members. The members have taken an active part in the various social occasions of the church, especially at Thanksgiving and Christmas.

*The Parker Memorial Young People's Club* has 40 members, and a much larger constituency of young people who are not directly connected with it, but enjoy attending its various gatherings. Its objects are social enjoyment, self-improvement, and social service. Its officers for the past year were: President, C. W. Hincley; Vice-Presidents, Mr. H. B. Burlingame and Miss Mabelle Seaverns; Secretary, Miss Anna B. Howard; Treasurer, Mr. Costello. Business meetings are

held on the first Monday evening in every month in the parlors.

Several attempts at study work were made, but not very successfully. An enjoyable lecture was given by Darmapala on India, and a talk by Rev. Mr. Wendte. Many enjoyable social gatherings were held,—the Christmas Party, Halloween Party, Valentine Party, two Leap Year Parties, and several summer excursions. The club consists of young men and women, who are nearly all bread-winners, and, fatigued with their daily labors, crave, when evening comes, recreation rather than the strenuous life. Yet in many ways their service is rendered to the church and Sunday-school; and Mr. Hinckley, its faithful and resourceful President, says truly, "I believe there is in it the nucleus of a large and successful club."

Finally, we have the *Parker Memorial Boys' Club*. During the early part of the year it was in charge of Mr. DeLo E. Mook, who has a great faculty with boys, especially in the field of athletics. More recently it has enjoyed the care of Mr. Frank W. Birchall, who has been very successful in increasing the membership and perfecting the discipline of the club. He writes of it: "When in January I took charge of the Boys' Club at the Parker Memorial, there were some 32 names on the roll-call. At present there are 50 names. The average attendance during the winter months of January, February, and March was 34. Since the advent of spring and warmer weather, the open air proves more attractive to the boys; and the attendance has diminished about one-third. Since my superintendency the club has assumed an organization, with a president, secretary, and treasurer, all money being deposited with the superintendent. Athletics engage the attention of the boys to the exclusion of all other interests. This is partly due to the lack of accommodation for quieter pursuits, and to the fact that all the boys must be under supervision; and there is only one person in charge. The ages of the boys vary from eight to eighteen. They all run together; but this is bad practice, and should be obviated in the future by dividing the club into a senior and junior portion."

The Boys' Summer Camp in the Maine woods is reported on elsewhere. Parker Memorial sent 11 boys to it, all of whom were much benefited.

#### HOSPITALITY.

It is pleasant to be again able to chronicle the hospitalities extended to other organizations of the city. The following have been granted the use of halls in the Parker Memorial Building on one or more occasions during the year: Hale House, Negro Public Conference, Harvard Club, Fenway Sunday-school, Mothers' and Fathers' Club, Dorothea Dix House, First Church Working-girls' Club, Public School Association, Good Templars, Miss Wheelock's School for Kindergartners, John B. Finch Lodge, G. T., Ellis Memorial Club, Woman's Era Club, Massachusetts Working-women's Club, Barnard Memorial, South End House, Boston Educational and Historical Association (colored), Free Religious Association, and others to the number of 20 in all. The convention of the Free Religious Association in Parker Memorial Hall was devoted to the centennial celebration of R. W. Emerson's birth, and was an occasion of great interest and significance,—a most fitting use of our edifice. A pleasant occasion was the reception given by the Women's Alliance and other organizations of the church to Rev. C. W. Wendte, Madam Wendte, Miss Jenison, and the other members of our staff on New Year's Eve. The absence of the pastor's wife in California was deplored. There was a crowded attendance. Addresses, music, and, later on, dancing. At midnight a brief watch-meeting was held, and the New Year ushered in with serious thought and prayer.

#### CONCLUSION.

Our staff of workers has undergone one or two changes. Mr. DeLo E. Mook served us for a few months as Superintendent of Clubs, and then resigned. His place was filled by Mr.



Frank W. Birchall, who began work in January, 1904, and has taken a deep interest in our various activities. Miss Anne Jenison has continued her able and devoted service as minister's assistant. Mr. R. D. Forbes has taken most excellent care of our building.

In July the minister was granted a two months' vacation, that he might gain strength for the coming year's work and attend to his duties as General Secretary of the International Congress of Religious Liberals at Amsterdam, Holland. During his absence Rev. George R. Dodson took his place at the Parker, and also conducted in his stead the summer preaching service on Boston Common. It would be pleasant to chronicle all the friends who have rendered us service or shown us kindness during the past year. Mr. C. H. Pratt made us a handsome gift of books for our parlor bookcase. Mr. John C. Haynes has been generous, as always.

Grateful mention should be made of the appreciative and kind manner in which Boston newspapers, especially the *Evening Transcript*, *Boston Herald*, and *Christian Register*, have referred to our work, and lent their columns to our cause.

The financial exhibit for the year is encouraging. While most of the expenses of maintaining the institution are paid from the treasury of the Benevolent Fraternity of Churches, it has been our aim to increase as rapidly as possible our home income, which during the year 1903-04 amounted to \$2,043.09 as compared with \$586 in 1901-02. This sum was derived from church collections, memberships, gifts, fees, class dues, lectures, and Women's Alliance.

#### SUMMER WORK, 1904.

A new and unique feature in our benevolent work was the *Boys' Summer Camp*, conducted by the Parker Memorial during the months of July and August, on the banks of Moose Pond, near Bridgton, Me. The finely equipped camp itself was built and paid for by the North End Union, a branch of the Benevolent Fraternity of Churches. Its care and conduct

were for this first year committed to our Parker Memorial staff, which raised the necessary funds and arranged the relays of boys, while our Mr. F. W. Birchall took general charge and supervision of its activities. 63 boys and 11 adults were entertained at the camp, of whom 11 boys and 3 adults were from the Parker Memorial, and the remainder from the other branches of the Benevolent Fraternity and from Denison House, which was invited to share in our hospitalities. Our thanks are due to the generous friends who responded to our appeal, especially to the Women's Alliance of Hingham, Mass., J. B. Moors, Mrs. Thomas Talbot, Rev. C. W. Wendte, Miss E. M. Howe, Wellesley Hills Women's Alliance, Rev. M. J. Savage, D.D., and P. R. Frothingham. The boys themselves and their guardians contributed handsomely to the cost of their entertainment. The entire receipts were \$588.91, the expenses \$613.77. The experiment must be considered a success. The boys were greatly benefited in body and *morale*. Our Benevolent Fraternity workers gained valuable experience along these lines, which hereafter will bear fruit in their summer activities. It was pleasant to note the improved looks and bearing of the boys on their return from camp, and to hear them declare that they "had had the time of their lives." Mr. Birchall toiled early and late to achieve this result, and deserves our hearty thanks. Mr. S. F. Hubbard, on behalf of the North End Union, was a thoughtful and generous host. Mr. D. E. Mook, of Denison House, Rev. Charles W. Simpson, of Morgan Memorial, and others heartily co-operated.

The Free Reading-room of the Public Library in our building has been open afternoon and evening all summer.

Vacation parties of women and children were sent out as usual during the past summer to the country. One party went to the Mothers' Rest at Newton Highlands, another to Vacation House at Shirley, Mass., other individuals were sent to private homes, and still others on day's outings.

The generosity of the Boston Elevated Railway directors gave us the opportunity to distribute free tickets for electric



car-rides into the suburbs, among many who else would have enjoyed little or no contact with nature.

Through the Boston Young Men's Christian Union's Country Week Committee others, aged or invalid, were given free carriage drives, and a number of children were sent on a country week.

During the past summer, as for many years past, the Boston Flower and Fruit Mission, the original of this noble form of benevolence, has met on Tuesdays and Fridays of each week at the Parker. Some 30 workers were kept busy in receiving the flowers, fruits, and vegetables sent from many individuals, societies, and churches in the country, and distributing them in the hospitals and tenements of the hot and crowded city. About 40,000 bouquets were made up and distributed.

The Free Distribution of Ice to the Sick Poor during the summer, a unique feature of our work, was carried on as usual. The ice orders were distributed through the Associated Charities, Boston Dispensary, Homœopathic Medical Dispensary, Instructive District Nursing Association, and New England Deaconess Home. About 180 orders, each calling for 25 pounds, were issued.

Finally, various summer excursions were arranged by Miss Jenison at the seaside and in the woods and fields.

The building has been open all day, and the pastor or one of the staff in attendance.

Thus the summer season, when so many of our regular activities are suspended, gave us new opportunities for usefulness and kindly help to the community.



## CHANNING CHURCH.

EAST COTTAGE STREET, NEAR DORCHESTER AVENUE,  
DORCHESTER.

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*In charge, Rev. JOHN B. W. DAY, Dorchester.*

I have the honor to submit the following report of the work done at Channing Church during the year from May, 1903, to May, 1904.

At the annual meeting of the parish of Channing Church, held in May, 1903, an attempt was made to effect a closer organization of the parish. Both minister and people felt that the organization should be centralized and made more powerful and responsible. With this end in view the parish adopted a simple constitution, and elected officers and committees. In so far as this organization has been able to make itself felt in church affairs, the attempt has been justified.

But the conditions of the parish have prevented this organization from being the power for effective church work for which it was created. Perhaps too much was hoped for. It may well be that a year is too short a time to bring together so many varying elements into a working force.

It must not be supposed, however, that much real work has not been done.

At its annual meeting the parish voted to assume the responsibility for the running expenses, exclusive of the minister's salary, for the coming year. I am happy to state that the parish has made good its promise. By means of subscriptions, an annual fair, and various entertainments, the necessary amount has been raised.

Services have been held each Sunday during ten months of the year. The conditions of the neighborhood made it seem advisable to the parish to discontinue services during July and August. Many of our members leave the city during the warm weather, while the greater number of those who remain spend their Sundays in the country. In addition, our workers in the Sunday-school and clubs, desiring a vacation, discontinue their work.

*Sunday-school.* Too much cannot be said of the excellent work which our Sunday-school is doing under the direction of Mr. Ernest N. Bagg and his volunteer assistants. The school numbers about 90 children, of whose parents the greater part do not attend morning service. The attendance is excellent; and the general interest of the children in the work of the school is all that can be desired. The lessons of the school during the year have been the Life Studies issued by the Sunday School Society. Weekly teachers' meetings have been held. Special services on Sunday afternoons have been held once a month. These have awakened an interest in the school among the parents and general public. Entertainments for the children have been held from time to time.

The school, however, is greatly hampered by lack of teachers.

*Women's Alliance.* The Alliance continues to be a working force in our church. During the last year it has departed

somewhat from its methods in former years. While still maintaining a strong interest in local affairs, it has devoted much more of its attention to Alliance work. Several receptions to neighboring Alliances have been held, at which addresses upon various topics have been given. Entertainments have been held from time to time, with unusual success.

*Girls' Club.* Early last fall a girls' club was organized for social and charitable purposes. Meetings have been held fortnightly, and excellent work has been done. The club contributed much to the success of the annual Parish Fair. At Christmas time the girls visited a children's hospital, taking gifts which had been made at their meetings. This spring a successful entertainment was given under their auspices.

*Boys' Club.* The boys of the parish meet weekly for work in our gymnasium. In March the parish made the experiment of hiring an instructor for this work. Classes were formed, and systematic gymnasium work was undertaken. So successful has this work proved that its continuance is assured for another season.

*Channing Guild.* In the spring the young people of the parish united for social purposes. Under their auspices a series of evening parties were held in the Old Dorchester Club-house. More informal meetings have been held bi-monthly in the gymnasium of the church. Under their direction a musicale recently was given in the church. Preparations are already under way for a series of literary and musical entertainments to be given during the coming winter. Through these means it is hoped to increase the social life of the church.

JOHN DAY,  
*Minister.*



LISTS  
OF  
OFFICERS, CHURCHES, AND DELEGATES  
OF THE  
BENEVOLENT FRATERNITY OF CHURCHES  
IN THE CITY OF BOSTON.

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1904-1905.



## EXECUTIVE COMMITTEE, 1904-05.

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President.

REV. PAUL R. FROTHINGHAM.

Vice-President.

REV. EDWARD CUMMINGS.

Treasurer.

WILLIAM P. FOWLER.

Recording Secretary.

REV. F. S. C. WICKS.

Corresponding Secretary.

REV. CHARLES W. WENDTE.

Directors.

REV. THOMAS VAN NESS.	ARTHUR W. MOORS.
COURTENAY GUILD.	FREDERICK O. NORTH.
ERNEST JACKSON.	CHARLES L. BURRILL.
SUMNER H. FOSTER.	REV. HENRY T. SECRIST.



## DELEGATES.

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### FIRST CHURCH.

Rev. JAMES EELLS, <i>President</i> . . . . .	41 Marlboro Street
EDWARD C. BRADLEE . . . . .	113 Beacon Street
Miss CAROLINE P. CORDNER . . . . .	55 Chestnut Street
JOSEPH G. FRANCIS . . . . .	40 State Street
ARTHUR W. MOORS . . . . .	171 Beacon Street

### SECOND CHURCH.

Rev. THOMAS VAN NESS, <i>President</i> . . . . .	11 Carlton Street, Brookline
SUMNER H. FOSTER . . . . .	190 Harvard Street, Brookline
ARTHUR W. CHESTERTON . . . . .	49 India Street
Gen. W. W. BLACKMAR . . . . .	72 Commonwealth Avenue
WILLIAM H. NORTH . . . . .	852 Beacon Street

### ARLINGTON STREET CHURCH.

Rev. PAUL R. FROTHINGHAM, <i>Chairman</i> . . . . .	294 Beacon Street
RUSSELL G. FESSENDEN . . . . .	16 State Street
COURTENAY GUILD, <i>Secretary</i> . . . . .	26 Mt. Vernon Street
HENRY W. SWIFT . . . . .	50 State Street
GEORGE PIERCE . . . . .	60 Congress Street

### SOUTH CONGREGATIONAL CHURCH.

Rev. EDWARD CUMMINGS . . . . .	104 Irving Street, Cambridge
FREDERIC H. NAZRO . . . . .	272 Devonshire Street
WILLIAM P. FOWLER . . . . .	931 Tremont Building
DUDLEY R. CHILD . . . . .	172 West Canton Street
HARRY B. SAWYER . . . . .	84 State Street

### KING'S CHAPEL.

Rev. HOWARD N. BROWN, <i>President</i> . . . . .	297 Beacon Street
FRANCIS L. COOLIDGE . . . . .	296 Marlboro Street
ERNEST JACKSON . . . . .	383 Beacon Street
J. A. L. BLAKE . . . . .	37 Beacon Street
CHARLES L. BURRILL . . . . .	5 Spruce Street

## FIRST PARISH, DORCHESTER.

Rev. E. R. SHIPPEN, <i>President</i> . . . . .	60 Virginia Street, Dorchester
HENRY F. HOWE, <i>Treasurer</i> . . . . .	65 Bedford Street, Boston
W. CARROLL POPE, <i>Secretary</i> . . . . .	Hotel Monadnock, Dorchester
FREDERICK O. NORTH . . . . .	120 Boylston Street, Boston
GEORGE B. FOX . . . . .	6 DeWolf Street, Dorchester

## CHURCH OF THE DISCIPLES.

Rev. CHARLES G. AMES, D.D., <i>President</i> . . . . .	12 Chestnut Street
HENRY H. SHERMAN . . . . .	The Charlesgate
Mrs. CHARLES E. LINCOLN . . . . .	7 Orchard Street, Jamaica Plain
ALFRED JONES . . . . .	Norfolk House
HENRY NICKERSON . . . . .	37 Upton Street

## FIRST PARISH, BRIGHTON.

Rev. F. S. C. WICKS, <i>President</i> . . . . .	20 South Street, Brighton
JOHN H. PIERCE . . . . .	Washington Street, Brighton
CHARLES B. WETHERELL . . . . .	Kilsyth Road, Brookline
FREDERICK J. WHITE . . . . .	42 Englewood Avenue, Brookline
EDWARD E. WOOD . . . . .	Cummings Road, Brookline

HAWES UNITARIAN CONGREGATIONAL CHURCH,  
SOUTH BOSTON.

Rev. JAMES HUXTABLE, <i>President</i> . . . . .	568 East Fifth Street
WALTER JENNY . . . . .	55 G Street
ALBERT H. WHITE . . . . .	566 Broadway
CHARLES B. BEDLINGTON . . . . .	53 Old Harbor Street
Mrs. CHARLES B. BEDLINGTON . . . . .	53 Old Harbor Street

## FIRST PARISH, WEST ROXBURY.

Rev. JOHN H. APPLEBEE, <i>President</i> . . . . .	Landseer Street
C. W. SPARHAWK, M.D. . . . .	Centre Street
B. H. JONES . . . . .	Mt. Vernon Street
Mrs. HERBERT L. MORSE . . . . .	Whittemore Street
Mrs. JOHN A. WHITTEMORE . . . . .	Hastings Street

## ALL SOULS' UNITARIAN CHURCH, ROXBURY.

Rev. H. T. SECRIST . . . . .	3 Abbotsford Street, Roxbury
W. J. WILCOX . . . . .	144 Townsend Street, Roxbury

FOSTER M. HOOPER . . . . .	65 Georgia Street, Roxbury
Mrs. E. W. HOWE . . . . .	10 Wayne Street, Roxbury
Miss KATHARINE A. GAGE . . . . .	29 Wenonah Street, Roxbury

## FIRST CONGREGATIONAL SOCIETY OF JAMAICA PLAIN.

Rev. CHARLES F. DOLE, <i>President</i> . . . . .	Roanoke Avenue
E. PEABODY GERRY, M.D. . . . .	2 Everett Street
Miss ELLEN LEE . . . . .	Alveston Street, Jamaica Plain



















